

THE CHALLENGE TO INSPIRE YOUNG LEADERS  
TO THE PASTORAL MINISTRY IN THE PARISH OF SAINT MARY,  
JAMAICA

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## LIST OF ABBREVIATIONS

COGOP	Church of God of Prophecy
JIS	Jamaica Information Service
NCBI	New Covenant Bible Institute

## ABSTRACT

The purpose of the research topic is to identify the challenges the young people in St. Mary, Jamaica, are facing, why they are not attracted to pastoral ministry; and what prevents them from entering pastoral ministry. The young people are the next cohort of pastors who should be prepared to succeed the aging population of pastors and to provide quality leadership to the next generation. The youth within the church are seen as the life of the church; hence the research will seek to find the weaknesses of the current generation of leaders, if any, and the reasons the youth find pastoral unattractive. The research will be conducted using a detailed questionnaire geared towards getting to the root cause of the lack of interest in pastoral ministry by the youth cohort.

It is my intent to use strong supportive arguments in the literature review and draw on examples from personal experience to show that young people have an important role to play in the continuance of the pastoral ministry in the Church of God of Prophecy in St. Mary and Jamaica overall. I have carefully researched the subject and firmly believe that the findings are in support of my conviction; I am fully persuaded that there must be deliberate and precise action taken in order to attract young, passionate leaders to pastoral ministry in the Church of God of Prophecy, St. Mary, and by extension all of Jamaica, so the church can remain relevant in the twenty-first century.



## CHAPTER ONE

### THE PROBLEM AND ITS SETTINGS

Effective succession planning in pastoral ministry in the Church of God of Prophecy (COGOP) is critical to the church's continued growth and development; however, there are some crucial elements that are required for this factor to be sustained, so that the church can remain viable and relevant. One critical element is the availability of young people to serve as pastors. I see this element as an absolute, but there is a growing disconnect regarding youth and their response to the call to pastoral ministry. Walter J. Hollenweger said, "The present growth of Christianity is almost entirely due to Pentecostal and evangelical churches."<sup>1</sup> With this rapid growth of Christianity, and as part of the global Pentecostal movement, the Church of God of Prophecy must now begin to retool, realign, and reshape its pastoral ministry with younger men and women to sustain its growth in the marketplace.

Often times the young people who feel a call for pastoral ministry are not given such opportunity to enter ministry. This is due in part to many in leadership saying that they lack experience and knowledge of what is expected of them. As a pastor with more than twenty-five years of experience, I disagree with that notion, as I was given the opportunity to lead and enter ministry as a fairly young person. Over the past nine years I have seen a shift in our position to attract younger persons to pastoral ministry; however, not many youths are showing interest in this area of ministry. The culture and mindset of the current leaders must change in order to engage the youthful population of our

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1. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 3.

organization to see pastoral ministry as a vocation rather than an appointment. My approach has always been more deliberate: to identify those who feel the call and then seek to engage those persons to respond to the call and allow them to see that interest is being shown in them accepting the call to walk in such an important ministry. It is also necessary that adequate pastoral and theological training be done to equip those who answer the call. Given the rapid growth in global Christianity,<sup>2</sup> it is imperative that the Church of God of Prophecy positions itself to continue contributing to this global move.

As an organization we must realign toward youthful pastoral leaders and seriously engage those within the organization to answer and fulfill their call to pastoral ministry. Raymond Black, a pastor within the Church of God of Prophecy, in *The Church of God of Prophecy Pastor*, said, “The young people are the church of tomorrow” is so archaic. Surely all our pastors have stopped repeating remarks such as this and have joined together in those such as “The youth are the church right now!”<sup>3</sup> The Church of God of Prophecy has created a platform for youth to be engaged actively in youth ministry and to seek to develop their full potential as Christians. However, as the organization expands into the twenty-first century, there must be ways for the youthful and talented to have an opportunity to serve in pastoral ministry. I believe that this will open new vistas and propel others to be likeminded as the organization becomes more deliberate in its approach to youthful pastoral leadership. Youthful pastoral leadership will create opportunities for the organization to gain a stronger place in the new Pentecostal landscape and engage the younger Christian population to be more actively involved in the functions of the church and the organization they are a part of.

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2. Hollenweger, *Pentecostalism*, 3.

3. Raymond L. Black, *The Church of God of Prophecy Pastor: Practical Pastoral Principles* (Cleveland, TN: White Wing Publishing House & Press, 1977), 153.

## Historical Perspective

The leaders of the Church of God of Prophecy have always given opportunity to men and women who sensed the call for pastoral ministry; this was done, however, without formal training, and pastors developed their craft on the job. The appointment of pastors is normally done at the state, national, or regional conventions by the administrative bishop of each territory for a two-year cycle, and this appointment can be reviewed during the said convention cycle for reasons that could have a negative impact on the local church, the organization, and/or the pastor. During the early years of the church's history very little attention was given to youthful pastoral leadership.

However, as the church began to grow and there was an influx of younger members into the organization, the dynamics changed. According to the church's historian, Bishop Adrian Varlack Sr., in *Church of God of Prophecy, Concise History, Polity, Doctrine, and Future*, "Just as the Spirit led the [early] church in developing structures, processes, leadership roles to fit the various contexts it encountered, we should expect the Spirit to continue to lead the church in developing organizational forms appropriate to a variety of contexts."<sup>4</sup> The need to put proper structures and procedures in place that will give credence to the development of auxiliaries or helps became necessary, and some consideration was given to the younger believers within the organization. The Questions and Subjects Committee and the Church Publishing Committee in 1982 addressed this need for younger pastors who will fill the void created by the aging or death of older pastors within the organization. "Because of age, infirmity, or death of our

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4. Adrian L. Varlack Sr., *Church of God of Prophecy: Concise History, Polity, Doctrine, and Future*, Foundations (Cleveland, TN: White Wing Publishing House, 2010), 90.

licensed ministers; there is a continuous need for others to take their place.”<sup>5</sup> In my dialogue with Bishop Varlack, he informed me that even though the church had this need, no structure was put in place to encourage those who had the call to get engaged; notwithstanding there were those who fully committed themselves to pastoral ministry amid the varying challenges. Even though young ministers lack experience in pastoral leadership, there must be some level of trust and confidence placed in them to accept the call and fulfill their potential.

The General Overseer, Bishop A. J. Tomlinson, in the 23rd General Assembly during his address brought before the assembly the need for the youth of the church to be given the opportunity to be organized as an auxiliary. The Youth Department (Victory Leaders Band) was established officially, by assembly decision, at the 23rd Assembly in 1928.<sup>6</sup> A general director was not appointed, however, until 1932, in the 27th Assembly.<sup>7</sup> This opened the door for the young people of the church to be more organized, have a platform to excel in ministry, and offer themselves to fulfill their potential in the church. “Because the church is a social community that is both holy and human, everything the church does in the world is to bear witness to the purposes of God and his redemptive power.”<sup>8</sup> Part of the ethos of the church is the relationship that each member has with the Holy Spirit; cognizant of our human limitations; it is therefore imperative that the leadership depends on the Holy Spirit’s guidance each day. With this foundation, the church in Jamaica has fully embraced the fact that there must be a comprehensive plan to

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5. DeWayne Hambby, ed., *Ministry Policy Manual of the Church of God of Prophecy*, 1992 ed. (Cleveland, TN: White Wing Publishing House, 1992), 13s.

6. *These Necessary Things: The Doctrine and Practices of the Church of God of Prophecy as set forth by the General Assembly*, 10<sup>th</sup> ed. (Cleveland, TN: White Wing Publishing House, 1983), 99.

7. *These Necessary Things*, 99.

8. Varlack, *Church of God of Prophecy*, 90.

engage deliberately the youth regarding the call to pastoral ministry and to equip them to fulfill such a call.

How the church develops its structures, processes, and leadership roles is itself a form of witness to the world.<sup>9</sup> While we have struggled to engage meaningfully the younger population to see pastoral ministry as a vocation and a call, the church must begin to look at remuneration and develop a compensation package to challenge this cohort into pastoral ministry. This is one of the main deterrent factors for the youth population of our organization to answer the call to ministry, particularly for those who have started a family and must support and provide for their dependents. Then there are others whose reservation relates to the whole matter of security of tenure and an exit package for their senior years after pastoral ministry. By contrast, there are those who answered the call by faith and have given themselves fully to ministry, and trust God to be faithful to them as they heed that call.

Jesus Christ challenged the church of the first century with the Great Commission. The great command was to go into the entire world to preach the gospel and teach people to observe all things he had commanded his disciples. For it to be the continuation of the early church, “teaching them to observe all things whatsoever I have commanded you,” the full gospel is a prerequisite.” In response to the call of Jesus Christ and answering the call to pastoral ministry; Richard Rohr made a profound statement: “Your life is not about you. This is the essential and summary experience. You must know that you are a part of something and somebody much bigger than yourself. Your

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9. Varlack, *Church of God of Prophecy*, 90.

life is not about you, it is about God. Henceforward, the entire human experience takes on a dramatically different character.”<sup>10</sup>

In speaking to Bishop Enoch Cornwall, a senior bishop in the Church of God of Prophecy in Jamaica, about youth in pastoral ministry, he found his early years in the church very enriching. He itemized the following four things that must be present as one enters ministry: 1. “one would have to feel the call, the church must recognize the call on your life”; 2. “You would be sent to an area to preach out the work”; 3. “There would be no remuneration, the individual must trust God, have faith as you go”; and 4. “One must depend on the Holy Spirit for direction.”<sup>11</sup> He continued by saying that in those days there was no formal training, no one to mentor you, and often times it was the people within the community who supported the pastor financially. He, however, found this to be stirring and rewarding; he attributed his success in pastoral ministry to God and his relationship with the Holy Spirit, his integrity in ministry, and his genuine love for the people he served. He also said that he listened to those who were educated within the congregations he pastored and sought their help in many ways, and he got them involved in areas of leadership.

Bishop Cornwall continued to give his account with the difficulties in ministry: long hours walking to church, riding a bicycle to church over eight miles one way and often just reaching in time to start preaching even before he could wipe the sweat from his face. Today he says he has no regrets for his years in pastoral ministry, but he laments the lack of interest shown for pastoral ministry by the younger men within the church, he said the foundation laid by men of his time was out of passion, obedience to the call,

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10. Steven. B. Borst, *Men in the Church* (St. Louis, MO.: Concordia Publishing House, 1998), 51.

11. Interview with Bishop Enoch Cornwall, Church of God of Prophecy, Parish Overseer Emeritus, April 2, 2017.

faithfulness to God and the church, and not for fame, power, or money. His obedience to the call has allowed him to pastor several churches, serve as parish overseer for three parishes, and serve as administrative assistant to seven national overseers in Jamaica. With strong determination he continues to pastor at the age of eighty-three, and the congregation has a strong youth population that sees him as a father and mentor.

The story of another great pioneer in the Jamaican church was R. C. Smith.

After his conversion, young Smith made restitution with his dad whom he had wronged before leaving for Kingston. Soon after, he felt the call of God on his heart to go to Sawyers River, Clarendon, to preach. In early 1921 Brother Smith answered this call and travelled to the place that he was shown. There he preached with great anointing and many came to acknowledge the Lord Jesus as their Savior. In 1922, Brother Smith had his first converts for baptism but because he was not yet a licensed minister, he asked a local fellow-minister, Rev. Parkinson, to perform the rites for him.<sup>12</sup>

It should also be noted that Brother Smith's mother was one of the converts who was baptized in that first baptism. As his journey continued, history records that when he was asked to serve as national overseer for Jamaica, he came over with seven congregations.<sup>13</sup>

At the time of his appointment as national overseer in 1935, Bishop Smith had responsibility for seven congregations from his own organization, in addition to those established by Brother Kinder. Brother Kinder was the first missionary sent from the Church of God of Prophecy International Office, in Cleveland, Tennessee, to Jamaica, whose mission was to establish local congregations in the island.

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12. Lesmon Graham, "A Concise Account of Appointments of the National Overseers," in the *Programme for Service to Honor National Overseers—Church of God of Prophecy Jamaica and Cayman Islands*, October 20, 2008, 17-18.

13. Graham, "Concise Account of Appointments of the National Overseers," 18.

“During the same period Jonathan Riley became interested in the church, having seen literature from our General Headquarters in Cleveland, Tennessee.”<sup>14</sup> The passion, the love for God and the church propelled Smith to organize churches in all parishes in Jamaica. This was a demonstration of a young man surrendering his entire life for the sake of Christ and pastoral ministry. During his tenure as national overseer, “he instituted the Parish Overseer leadership structure and boldly appointed women to leadership positions, at a time when it was not the norm to do so.”<sup>15</sup> This is a testament of the early leadership of the church who answered the call to ministry without knowing where they would be going, what was entailed in the call, or how they and their families would survive. These men did so out of reverential fear for God and a passion for what they were called into.

The men of that era committed themselves faithfully to the call, and as we reflect on their accomplishments we are cognizant of the reality that the qualities they possess have become very rare; there is a need for a revolution of the process to get young men and women today to enter pastoral ministry. Building on the legacy of our founding fathers must be a priority in order to have continuity; the call is therefore urgent to help those who feel a sense of helplessness and unease as they respond to the call to ministry. Responding to the call requires passion and love for God and his people.

Another serious concern is the aging population of those presently serving in pastoral ministry in Jamaica. This has been a hindrance to national growth of the church in many ways; we have suffered the effects as we see declining congregations, congregants leaving for other denominations, little effort to regain backsliders, and a lack

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14. Graham, “Concise Account of Appointments of the National Overseers,” 18.

15. Graham, “Concise Account of Appointments of the National Overseers,” 18.



of vision for the future. And while there are now plans in place for succession, the earlier lapse in planning created a deficit that has been difficult to recover from. The church in Jamaica for decades has suffered from migration of some of the best in pastoral leadership to Europe, North America, and the rest of the Caribbean. Another factor is the failure or inability of some pastors to reach the youth within their congregation who are highly educated, many of whom are second- and third-generation members of the Church of God of Prophecy. The complex problem of older pastors not retiring is another factor which creates a barrier to youth entering pastoral ministry and discourages those who are waiting to be engaged.

While cognizant of these ever-increasing reasons for many in our youth population to be holding out from entering ministry, there are issues which affect the current leadership making it difficult for them to inspire the youth to enter pastoral ministry. These issues include declining health without proper health insurance and provisions for pension, the feeling of ownership of the local church because of the years of pastoral tenure, and a sense of neglect from leadership at the highest level. While there are merits for these issues, there must be a paradigm shift in order for others to see the bigger picture of what God is doing and for the next generation to be given the opportunity to be engaged in pastoral ministry.

Bishop Lesmon R. Graham, during his tenure as national overseer of Jamaica (1982–1992), took a calculated risk in investing certain responsibilities including pastoral ministry to the young men and women of various local churches. Many of them had no formal theological training; however, many of those who were given the opportunity eventually completed formal training, the result of this daring leadership challenge is that

almost all of those appointed by Bishop Graham are currently in the top leadership of the church today. This bold step by Bishop Graham was timely and relevant for what God was doing at that time and for the future of the work today. There is currently a drive from the national level to engage and train 150 young men and women for pastoral ministry within the next four years to begin succeeding those who might not be able to continue in pastoral ministry in the near future. This is a program that has been vigorously pushed and must be sustained in order for the organization to address the aforementioned issues, and remain relevant and viable in this new age of the church.

Many young persons have left the organization for other independent ministries because they feel ignored or underutilized or they see no future for them given the current realities. Cognizant of the cultural realities and organizational structure that have been embraced for many decades, the conservative mindset of many, and the political climate within the church, there will be challenges in pushing this training initiative; however, with renewed vigor and determination there will be success and change. There is no doubt that it will be a daunting task; however, the fundamental purpose is to make the step that will engage the minds of the future. It was Leighton Ford who said in *Transforming Leadership*, “Centered in any great leader’s soul is a sense of transcendent purpose.”<sup>16</sup> This statement is essential for the forward development of the vision as leaders strategize how to engage the younger populace of the organization to make the bold step of faith in answering the call to pastoral leadership.

Then the whole matter of mentorship is critical. As it was the missing link for generations, this will be a deliberate element of the action plan to sustain and solidify the

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16. Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), loc. 455 of 3754.

initiative that will be revolutionary in nature. “No vision for leadership development proves to be more holistic and effective than church-based training.”<sup>17</sup> One thing is sure: if there is going to be sustainability in pastoral leadership, a holistic approach must be employed and maintained in order to maximize the potential of the youth going forward. Jesus’ model must be adopted in order to be more effective, He called, trained, and then released, and those chosen were not from the elites of the society at the time. These men were ordinary men without formal education and theological formation, but the revolutionary leader empowered and transformed their mindset that totally integrated them in one. Jesus was deliberate in his approach. He sought no counsel from the religious leaders of the time, he asked no questions of those whom he called; it was more a command that convicted and transformed. The mission of his Father was imperative, and hence his approach was compelling and intentional in nature. Today the Christian community is the benefactor of such transformational leadership; the end result is what we preach and teach about today, their life work and ministry.

It is therefore incumbent on the current leaders of the Christian community to maximize on what Jesus did in order to ensure a sustained program of trained, empowered, and passionate youth in pastoral leadership who are ready to be transitioned into higher-level leadership. Youth in pastoral leadership brings not only energy but also passion, the ability to pull their peers alongside them, and longevity which will no doubt bring growth over a period of time. While there is always the possibility of human error which can have catastrophic effects, with visionary leaders who act swiftly and with an

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17. Rowland Forman, Bruce Miller, Wayne Cordeiro, and Jeff Jones, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2009), loc. 4 of 2770.

adequate support mechanism in place, these errors can either be avoided or the response, repair, and restoration process be seamless.

### **Researcher's Rationale**

From a personal perspective, the call to youth leadership was frightening and daunting but in the end most rewarding. It has given me an appreciation of what many young people face on a daily basis. My wife and I, being young in the faith and in national leadership, may have appeared to many to live a charmed life, sheltered from the pitfalls that others have been facing for many years. Our exposure in 1990 to a national leadership position as national youth director for Jamaica and the Cayman Islands brought a new dimension in leadership. The responsibility of giving spiritual guidance to the youth members of the Church of God of Prophecy carried heavy responsibilities that made me vulnerable yet humbled. The position gave me an opportunity to meet thousands of youth with varying needs that caused me to refocus and educate myself as a spiritual advisor, counselor, financial advisor, and pastor before I was even appointed as such.

It was during these years that my wife and I found out that we were being called into pastoral leadership, so in 1992, still having full responsibility as national youth ministries director, a full-time job of itself, we were appointed to pastor a small church in the hills of St. Andrew, Jamaica. This was another learning curve for us. With two young children living forty-eight miles away from church and having a full-time secular job it was extremely challenging, but we saw it as another opportunity God had given us in ministry to help mold and reshape the destiny of those entrusted to our care. Steven Borst

said, “We are witnesses whether we like it or not, not only because other people are watching us, but also more importantly because Christ has called us to witness.”<sup>18</sup> This new thrust brought a new dimension, anxieties, and greater responsibilities. The responsibility to direct the youth ministries while simultaneously pastoring with a young family and full-time secular job was demanding and challenging, but with God’s help, wisdom, and grace we stood the test of time. This level of responsibility as a young leader and pastor allowed me to be totally dependent on God and not on skills, or even my own abilities.

Four years later we were reassigned to pastor a church in an inner-city community where cultures differed, expectations were different, and violence plagued the community and ultimately affected attendance at church. This was a new environment, where I was required to interface with community activists, politicians, criminal elements, and the needs of a new congregation, still with the responsibilities of youth leadership and a full-time job. I quickly learnt that God was developing my pastoral skills and wanted to use me to rebuild that local church through the development of new, inexperienced leaders, changing of the culture and mindset of the entire community through sports, creative expressions, and strong spiritually based programs that generated interest from every sector of the community. According to Dietrich Bonhoeffer, “Only one thing was required in each case: to rely on Christ’s word, and cling to it as offering greater than all the securities in the world.”<sup>19</sup>

I quickly learned that God is the only one who gives the security and confidence that no other can give. I spent seven years at that church, which was a springboard to a

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18. Borst, *Men in the Church*, 59.

19. Dietrich Bonhoeffer’s *Cost of Discipleship*, Shepherd’s Notes, Christian Classics (Nashville, TN: Broadman & Holman, 1998), 23.

greater call in pastoral leadership. I recognized I had a ministry for young people, so I began to mentor the youth; relationships began to form and bonding took place. I saw in them gifts, talents, and leadership skills that would be beneficial both to self and the church. Therefore the call to discipleship became a new imperative that my wife and I began to embrace. As Bonhoeffer puts it, “Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.”<sup>20</sup> As I continued to mentor these new congregants, I saw a hunger in some of them for ministry, and the Lord helped us as to mold and shape their lives for his glory.

After seven years in that community, the Lord in 2003 again transitioned us to another environment with more responsibilities. This was to be parish overseer for thirty-eight churches and pastor for the largest of them with more than five hundred members; this was even more exigent and demanding. This new assignment required from us a greater level of responsibility within the organization. The call to this new field of ministry left my wife and me vulnerable to an extent, and so again we were totally dependent on the Lord’s wisdom, grace, and strength to complete the work that was devolved on us. Borst was most accurate when he said, “Your life is not about you. You must know that you are a part of something and someone bigger than yourself. Your life is not about you, it is about God.”<sup>21</sup> This statement truly spoke to me, that I am not my own, as we belong to something and someone bigger than ourselves. This solidified my faith in the God who called, ordained, and commissioned us to something bigger than what my wife and I could have imagined.

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20. *Dietrich Bonhoeffer’s Cost of Discipleship*, 21.

21. Borst, *Men in the Church*, 51.

Pastoral leadership is very trying, but also very rewarding, and the lessons learned have helped me to deposit in other young people who feel the call to that ministry. My purpose now is to pass on the experience to those who have heard the call; to motivate them to respond positively to the call and fulfill what God has ordained them to. Based on my experiences in pastoral leadership, and what I witnessed God do, I am encouraged that the next generation of young pastors within the Church of God of Prophecy will do even greater than I was able to accomplish through the Lord. Today, the emphasis is on holistic pastoral ministry, it is therefore imperative that those answering the call emulate Jesus' ministry style. The community where the assembly is located must feel the effects of the pastor's ministry; while teaching and preaching are essential, the social aspect of man must be touched also. Samuel Escobar reminds us that "through teaching, preaching and healing, the work of Jesus reached and transformed people in all aspects of their lives, so we can conclude without a doubt that Jesus' mission was holistic."<sup>22</sup>

I am most passionate about young leaders fulfilling their call in ministry, and particularly the call to pastoral ministry in the Church of God of Prophecy in Jamaica. Hence my research is directed toward helping the young cohorts of this organization to recognize and respond positively to the pastoral leadership call. They must be prepared theologically to bring transformation and contribute to the radical change needed within this organization; so that it can have the great impact I know it should have on our nation and beyond. I agree with Escobar when he said, "The records reveal that compassion for the poor, the marginalized and the oppressed has been a distinctive mark of Christian character, modeled by Jesus himself, while also revealing the effect of the gospel on

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22. Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, Christian Doctrine in Global Perspective (Downers Grove, IL: InterVarsity Press, 2003), 143.

social structures: bringing help to the victims of social injustice but also challenging and sometimes transforming the evil structural roots of social justice.”<sup>23</sup>

### **The Problem**

After twenty-seven years in pastoral leadership, it is my intention in this thesis-project to look at the many and varying problems that seem to be hindrances to our young people entering pastoral ministry. This research will be frank, factual, and deliberate in its intent to gain answers and to provide the practical solutions that will help reshape the mindset, cultural norms, and even the political thinking of many within the structure of pastoral leadership.

My focus will be on the youth in the Church of God of Prophecy across the nation but with particular focus on the parish of St. Mary, which seems to be the weakest where youth leadership is concerned; the percentage of young leaders and potential pastors in that parish is so low, it is almost nonexistent. I will seek to gain the trust of this cohort and then explore and evaluate the challenges they face and how we together can change the negatives to positives. Part of the cultural norm that has been perpetuated is the reluctance and even refusal of past leaders to trust young people with the great responsibility of pastoral leadership.

This practice has negatively affected the work for many years and allowed the most gifted to become frustrated and disillusioned. It is important to address this cultural norm and its negative influence on leadership development and stir growth in the Church of God of Prophecy. Successfully addressing this issue will greatly improve succession planning and give hope to the younger cohorts within the organization.

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23. Escobar, *The New Global Mission*, 147-48.



Many local assemblies are suffering from burned-out leaders or frustration from overexposure of some leaders that are less than expected. “This transition in the life of a local church is often a frustrating time. Confusion may come not only in the attempt to delegate authority and duties, but in the period preceding the awareness that this delegation is needed.”<sup>24</sup> Our young people have served in various positions within the organization and have done exceptionally well, yet they have never been recommended for pastoral leadership. In many of our urban churches the idea of a young pastor would be more easily accepted than in most rural churches. Those in pastoral ministry, especially those who are serving for many years, must reflect on the many years of continuous service and give room for new ideas and new ways of doing things. According to Black, “the need for a change in leadership arose in the early church because a part of the work was being neglected.”<sup>25</sup>

In my current capacity as national overseer, I have had numerous discussions with our young people who have high inspiration for ministry and hope driven by a deep-seated passion to see younger persons serving in pastoral ministry. They have lamented that there seems to be no avenue for young people within the organization; they feel that many have seen them as secondary leaders and do not feel that they will ever attain to the primary level of leadership. The biblical perspective of pastoral leadership must be demonstrated in the twenty-first-century church. It was Escobar who said, “The biblical perspective on mission has a global vision and a global component that comes from faith in God the Creator and his intention to bless all of humankind through the instruments he

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24. Black, *The Church of God of Prophecy Pastor*, 113.

25. Black, *The Church of God of Prophecy Pastor*, 114.

chooses.”<sup>26</sup> This statement is profound, and if we fail to exemplify the same it would be a sad reflection on Christian leadership if our concept and norms will not change concerning young leaders in pastoral ministry. We can no longer continue to neglect those whom God have called, gifted, and empowered with the ability to do pastoral ministry, especially the young.

Black, as a pastor with many years of experience, said, “Each minister must seek God’s will for his life in the pastoral ministry. He should stay under the blood, wholly sanctified, full of the Holy Ghost, so that God can guide him into the pastoral ministry if He wills.”<sup>27</sup> There is no doubt that in order to fulfill the call to pastoral ministry, dependence on God and his Spirit’s power is imperative. There is also a need to demonstrate God’s grace and wisdom in order to fulfill the call. There are many challenges in pastoral ministry, but the God who calls us is also able to sustain those whom he calls.

The pastor is called to serve the people as he serves Christ; he must never see himself as master but as a servant to the people. Christ is the master. According to James Eugene Stone,

it should be pointed out that pastors are not employees of the saints—engaged by them to minister to their needs, always at their discretion. It is not to the people that the pastor is responsible to give account. He is, indeed, the servant to the people, yet the people are not his master. One of his masters—Jesus Christ, and the pastor serves the congregation under His direction. It is to the Lord that he is accountable.<sup>28</sup>

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26. Escobar, *The New Global Mission*, 63.

27. Black, *The Church of God of Prophecy Pastor*, 17.

28. James Eugene Stone, *And He Gave Some—Pastors, Teachers: A Source Book for Pastoral Theology* (Cleveland, TN: White Wing Publishing House and Press, 1986), 19.

However, we see so many pastors demonstrating a level of ownership over God's people whom they were asked to serve, leaving no vacancy for succession. I am guided by the principle that we are in a relay and accept that we will not always be leading, as at some point we are required to pass the baton.

We must also make leaders of our kind along the way; this will demonstrate the exceptional quality of our leadership. "With the realization that the minister of the local congregation must function as preacher, teacher, administrator, organizer, pastor and priest, one does not find difficulty in ascertaining why the minister could be expected to operate a two- hundred-hour 'weekly' schedule."<sup>29</sup> Varlack, the church's historian, said, "It is the leader's job to point the way, to trumpet the Word, to call for implementation of the changes and spiritual maturity that the Spirit advocates. Such prophetic voices have not fared well in the churches."<sup>30</sup>

### **The Study's Significance and the Settings**

My area of focus in this study is to ascertain why so many young and gifted leaders within the Church of God of Prophecy in Jamaica and in particular the parish of St. Mary are challenged in entering pastoral ministry. For the past seven years I am serving in the capacity of administrative bishop, I have seen the steady decline in the number of young people coming before the National Review Board to interview for ministry. From visits and interaction with many of these young persons they seem unresponsive to the call for pastoral ministry. The study will engage these young leaders regarding what they can do to change the ethos of our church where pastoral ministry is

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29. Stone, *And He Gave Some*, 33.

30. Varlack, "The Pastoral and Congregational Challenge in Twenty-first-century Society," 4.

concerned; and ascertain from them what the current leaders can do to motivate them to accept the call to pastoral ministry.

My observation of St. Mary and those in pastoral ministry in that parish has revealed that growth over the years has been very low; many young leaders have migrated to the urban areas of the country or to North America where they are reunited with families. There is also the major issue of migration as the youth pursue higher education and more advantageous job opportunities. The parish mostly thrives on farming, which seems to be declining; and many of the youth are also demotivated because of the lack of meaningful employment. I also posit that the socioeconomic climate coupled with a weak political mandate have made this beautiful side of the country weaker than it ought to be. However, I will seek to use the data gathered from this research to engage young leaders as they navigate through the difficult barriers to answer the call to pastoral ministry and make it bi-vocational if possible.

As Bonhoeffer said, “The Christian church cannot arbitrarily break off all contact with those that refuse his call.”<sup>31</sup> As a church we cannot abrogate our responsibility if we are serious about church growth and succession planning where pastoral ministry is concerned. The Church of God of Prophecy since 2008 has as one of its core values, leadership development; therefore, it is important that we begin as a matter of urgency to reverse this negative norm. This core value has given opportunities to many to access leadership training which will enhance their gifts and ministry. The challenges are numerous, and frustration has overcome many along the way; the lack of opportunities has allowed the desires in many to wane, but I believe there is hope for a change. The survey will not only provide data but also stir the participants to become aware of their

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31. Escobar, *The New Global Mission*, 58.

own potential and abilities to succeed in all areas of life including pastoral ministry as a vocation.

### **The Project Test**

This thesis-project will gather relevant data that will allow the stimulation of interest from the participants and others in ending the negative perception of pastoral ministry. Also it will engage the youth in developing an understanding of the need for their involvement in active ministry in St. Mary and other parts of the nation. It will also seek to give relevance to positives that can be derived from one fulfilling the call to pastoral ministry and allow God to use such to bring hope to those who will aspire all for the sake of his glory. I do realize the imperative nature of this exercise; therefore, sufficient time and finances will be committed to this project. While there are other career paths that can be pursued by the younger populace of the church, I am convinced that if given the right guidance pastoral ministry can be a gratifying choice. The church must be seen for what it is; it is a community of believers with social, political, spiritual, financial, and emotional needs that have impacted all. Many have had misguided thoughts and unrealistic desires, and these have created a negative form of spirituality, but with the proper training the younger cohorts will be able to play a significant role in the future of the pastoral ministry in the Church of God of Prophecy. I am confident that the younger cohorts will be able to shift the focus and the negative expectations of their peers that will propel them to be transformational leaders in the twenty-first century. With the aging population of the current pastoral ministry in St. Mary, migration to other parts of the world, financial instability, and other variables the task may appear daunting,

but with complete dependence on the Holy Spirit and with his direction, the desired change will come.

### **The Issue in Context**

“It seems easy for a man who fills a pulpit to assume a dictatorial role, but such stance is definitely out of character for a God-called pastor.”<sup>32</sup> It is a God called ministry; it is one that seeks to build, nurture and disciple others in the path of Christ; therefore, we are servants of God and not masters. “A servant must never exhibit feelings of superiority. It is only God’s enabling grace that allows a pastor to minister to human needs.”<sup>33</sup>

The aim of this thesis-project is to engage the youth population of the church to better understand the purpose of pastoral ministry and see their role in this ministry from a biblical perspective. This, I hope, will usher in a new paradigm in pastoral ministry in the Church of God of Prophecy in St. Mary and Jamaica.

My own experience as a pastor began when a senior pastor gave me the opportunity at a young age, with zero experience; but that risk paid dividends because today I have risen to the position of national administrative bishop for Jamaica. I feel compelled to do this, and with the increased opportunity to access theological training it will be easier and more attractive to young persons. Reformation is costly, and transformational leadership takes strong determination and courage, but like Bonhoeffer, whose determination was to fulfill a mission, that too is my hope. “While its mission was to preserve the realization of the costliness of grace, it gave instead final justification for

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32. Stone, *And He Gave Some*, 19.

33. Stone, *And He Gave Some*, 19.

the secularization of the church.”<sup>34</sup> As a pastor with more than twenty-seven years of experience I am fully convinced that this path is marked by challenges, obstacles, loneliness, and abandonment but also by victories, encouragement, and satisfaction that no other profession would give.

With changing socioeconomic and geopolitical systems having negative effects on many, faith in God is necessary for those who chose to enter pastoral ministry. “The role of servant hood for the pastor naturally demands self-denial. As a servant, his own wishes and comforts do not take priority over the needs of his members.”<sup>35</sup> This statement is so profound, timely, and relevant as the thrust is to engage young people to accept and fulfill their call to pastoral ministry and make a difference in the Church of God of Prophecy and the world at large. This will be accomplished with good mentoring, positive attitude, empowerment by the Holy Spirit, and a strong theological foundation, and our young people can and will make an impact within the church.

### **Conclusion**

The most compelling aspect of this study is demonstrated in the fact that we are losing a generation of young, gifted leaders within the COGOP because there is a generation that has not mentored others to succeed them. There needs to be succession planning and opportunities for youth leaders, especially those who have the call for pastoral leadership. There are those who believe that those who are young cannot manage pastoral ministry because of inexperience, youthfulness, immaturity, and other unrealistic expectations, but I have seen many young persons become the leaders of today in the

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34. Escobar, *The New Global Mission*, 13.

35. Stone, *And He Gave Some*, 20.

COGOP. It is my intention to help change this mindset of the current leadership and begin to ensure that those with leadership potential, especially the young, are given the opportunity to lead and eventually enter pastoral ministry. I will continue to offer mentorship to as many as I can, giving them the opportunity needed to realize their full potential in pastoral ministry.

Remuneration is another key factor deterring many from entering pastoral ministry, and as such this factor will be seriously and deliberately addressed. My resolve has been solidified in the fact that God who is faithful will honor his words on all who make the bold step to be a shepherd in his kingdom. Young leaders will eventually gain experience and become mature, theologically balanced, and spiritually sound. They will extend themselves beyond the norm and become extraordinary in the pursuit of excellence in the fulfillment of their God-given gift.



## CHAPTER TWO

### LITERATURE REVIEW

#### **Introduction**

There are many books that seek to address the matter of pastoral ministry and give direction to those who recognize such a call on their lives. These authors have even sought ways of motivating individuals to do much more than they intended to do; this was evident by their own personal journey as part of their development in pastoral ministry. I see this as a positive move because it helps others who are like-minded, but one cannot dispute the fact that theological training is imperative to give a solid foundation in pastoral ministry.

The need to mentor a new generation of leaders by pouring into their lives is paramount if the church intends to remain relevant in society and effective in its mandate to bring the gospel to the world. However, most young leaders today are career-oriented, and many have sought to fulfill their ambition by leaning to the private or the public sector to advance professionally. This has somehow weakened the church's ability to find suitable young candidates for pastoral ministry. Hence, the challenge is even greater in inspiring the next generation to serve in this ministry.

There is also the unrealistic ideology held by many: that pastoral ministry will give them power over their congregants, the ability to gain financial wealth, and the opportunity for fame. If this approach is to be adopted by young leaders it is only a recipe for failure and a path that will lead them to a dark side. The reality is pastoral ministry is a call to servanthood; it is not one for the fainthearted or those with idealistic paradigms but requires strength of character and total dependence on the Holy Spirit. Ministry today

demands men and women who are totally committed to kingdom building and not concerned with self-aggrandizement. There is a growing need for senior men and women currently serving in pastoral ministry to engage young men and women to answer the call of God and pursue this ministry.

Many of the authors seek to use their own experience in ministry, from humble beginnings to places of prominence, but they all began by first answering the call of God to ministry. In my engagement with many young leaders they believe that the church has many unrealistic expectations of pastors, but that view is shared by some of the authors I have read. This does not take away from what the Lord demands of those who lead in pastoral ministry. Many congregations have their own demands based on their past, present, and future needs, and this is due predominantly to past experiences. Notwithstanding, the future must not be determined by the past or derailed by current issues; the pastoral ministry is fundamental to the continuance and relevance of the kingdom of God here on earth.

### **Literature Review**

As I read the various works of the different authors in preparing this thesis-project, they inspire me because of their frankness in sharing real situations in their books. The authors have also sought to include ways of motivating individuals to do more than they had intended to do. This can help the church to shift into a new paradigm, where senior pastors instead of feeling threatened become the role model they need to be for their followers.

*Transformational Leadership*: Bernard M. Bass and Ronald E. Riggio

In their book the writers see leaders as transformational as they stimulate and inspire those they lead to achieve extraordinary outcomes, and in the process, they also develop their own leadership capacity. As the church reclaims its priority of mentoring, teaching will be an integral tool. On the foundation that moving people to change being the essence of leadership, Leighton Ford, author of *Transforming Leadership*, says, “Leadership is not so much the exercise of power itself as the empowerment of others.”<sup>1</sup> Transformational leadership must demonstrate integrity, moral sobriety, dedication, and trust; these are key components where those who follow must draw from those who lead.

According to Brass and Riggio, “transformational leaders gain follower trust by maintaining their integrity and dedication, by being fair in their treatment of followers, and by demonstrating their faith in followers by empowering them.”<sup>2</sup> It is therefore incumbent on the community of believers, more so the current pastoral ministry, to demonstrate maturity in its forward move of mentoring and encouragement to theological disciplines creating a solid foundation for others to function as emerging leaders. It is the Holy Spirit who empowers all, but the church identifies the calling of leaders to stand in the various offices. Paul speaks to the matter of gifts differing from one person to another other, but it is the Holy Spirit who anoints to function within the area of gifting (Rom 12:6-7). Therefore, it is clear that leaders ought to function within their areas of ministry, but the church is to provide an open door for the various gifts to manifest and develop.

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1. Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values, Empowering Change* (Downers Grove, IL: IVP Books, 1993), 1.

2. Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Psychology Press, 2006), 1.

### *From Obscurity to Prominence: Enoch Cornwall*

While I am cognizant of the many layers of structure within the Church of God of Prophecy where leadership development is concerned, I am also confident in the organization's ability to continue unearthing the gifts in young leaders and propelling them to develop and excel. Bishop Enoch Cornwall, one of our senior bishops in Jamaica, gave a concise biography of his journey in *From Obscurity to Prominence*, which is inspirational, and a challenge to leaders across the age spectrum. Bishop Cornwall captured the essence of a journey in which he did not always feel encouraged but knowing and feeling the call for ministry on his life, he stood the test of time and today is revered as one of our fathers in the faith. In his book, Bishop Cornwall said, "I emerged from obscurity as I followed in hard pursuit after God, without openly saying so myself. All I knew was that I wanted to be a Christian, sold out for God."<sup>3</sup>

From the author's expressions, it is clear that it is complete self-sacrifice and commitment to an unknown and possibly challenging journey as well as complete dependence on the Holy Spirit that will take a young leader from answering the call to fulfilling the call. It is understandable that without a clear understanding of that which is required, our young leaders may easily lose their way or give up abruptly along the journey. There is therefore a great need for faith in action and commitment to the call of God on their lives. This is what is lacking in the new generation of young leaders; oftentimes they seem to want to dictate where to go without committing themselves first to God, then to answer the call.

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3. Enoch Stanford Cornwall and Kadiana Rambali, *From Obscurity to Prominence: The Inspiring Journey into the Life and Ministry of Bishop Enoch Cornwall* (Kingston, Jamaica: Lithomedia Printers Ltd., 2012), 27.

A review of the history and culture of the Church of God of Prophecy, Jamaica, will show the earlier pioneers of the faith, going wherever the Holy Spirit led them, would “preach out a church,”<sup>4</sup> again demonstrating the need for self-sacrifice. Cornwall spoke of the zeal and passion that motivated him for ministry without an appointment: “I was full of zeal, passion and drive from the ‘get go’ in my young life as a Christian,”<sup>5</sup> but this seems to be a thing of the past. During those early days one would have to prove himself by the level of commitment, self-sacrifice, passion, and zeal, which is hardly demonstrated by many today in pastoral ministry. Bishop Cornwall embraced ministry and was responsible for the establishment of many local churches, and he did so without any formal theological training; however, the present state of the world makes it difficult for ministry leaders and pastors to lead without formal theological and management training, as congregants are more educated and information is readily accessible. Consequently, ministry leaders and more importantly pastors must be well equipped to deliver the Word and manage God’s church. According to Ford, “The emerging younger leaders face a world going through vast shifts.”<sup>6</sup> I concur with Ford in this regard, and priority ought to be given to help change the ethos of the past and engage young leaders and aspiring leaders to combine their zeal with targeted training for pastoral ministry.

The Church of God of Prophecy has recognized the great need for training and has embraced its role in global Pentecostalism where theological education is concerned and has declared one of its core values to be leadership development. More importantly the organization has actively pursued this mission by forming alliances with renowned

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4. This is a parochial expression which means that the early pioneers would travel to a location as evangelists, witnessing and more importantly preaching in a crusade until salvation came to the hearts of men and enough persons were saved to start a church. That person is said to have “preached out a church.”

5. Cornwall and Rambali, *From Obscurity to Prominence*, 27.

6. Ford, *Transforming Leadership*, loc. 104 of 3754.

theological seminaries in the United States, developing programs whereby leaders can equip themselves.

In the Jamaican context, and particularly with regard to the parish of St. Mary, I have begun to engage youth with a call on their lives for ministry in this parish. With the commitment of the parish overseer, it is hoped that aspiring young pastors will enroll in various certificate and degree programs currently being offered, and be ready to serve in a few years into the future.

*The Challenges of Black Pentecostal Leadership in the Twenty-first Century:* Phyllis  
Thompson

In this text, a Jamaican transposed in the United Kingdom had a burning desire to excel in ministry and to raise up young people to serve but encountered many obstacles. An entire chapter is dedicated to Bishop Oliver Lyseight and the struggles he faced while trying to engage young people to ministry. It speaks to the many barriers to preach the gospel, it highlights the many struggles that the pioneers of black Pentecostalism faced in the United Kingdom, and how those pioneers stood with courage and determination and forged ahead with passion and zeal. Their contribution was captured in a lecture series, which serves today as motivation and gives the present generation of leaders a firm foundation to build on such a legacy. “May their respective contributions and uniqueness serve as models, as reflective lessons encouraging the Church to move towards greater relevance and contextual impact in communities and areas ravaged by evils.”<sup>7</sup>

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7. Phyllis Thompson, ed., *Challenges of Black Pentecostal Leadership in the Twenty-first Century* (London, UK: SPCK Publishing, 2013), 97-98.

The evils they faced while engaging in ministry to youth were not unique to that society at that time but were prevalent in almost every society in the world. These were highlighted as “disaffection, poverty, homelessness, marginalization, teenage pregnancy, youth violence and antisocial behavior, gangs, guns and knives, educational crises and unemployment.”<sup>8</sup> While these evils are counterproductive to the socioeconomic landscape, the church forged forward with a mission of transmitting the gospel of the kingdom of God with a view of transforming the mindset of young people of the era. The fear of racism, gang warfare, and poverty gave rise to death and destabilization of communities and underdeveloped societies, but these things also further fueled the church’s desire to have an impact on the affected communities.

Many of our local churches in Jamaica are located in the heart of depressed communities; however, the leaders through youth empowerment and social interventions with non-governmental agencies have been making an impact on the lives of these vulnerable young people. The author recounted his own journey and gave thanks to God for his transformation; these are the success stories we need to use to motivate aspiring young leaders. “There are times when I reflect on my own history and the issues that I encountered as a youth and have to thank God for life.”<sup>9</sup>

I too am thankful to God for life and his confidence in me, allowing me to serve in the capacity as Apostolic Bishop of the Church of God of Prophecy for Jamaica. At the age of eighteen, I was exposed to guns and gang-related activities but was rescued by God one fateful night while engaging with law enforcement. Many of our youths within the church and outside the church are having serious struggles with these social ills, yet

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8. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 98.

9. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 99.

they hold true to a solid foundation from Sunday school and youth ministries of which they were apart. There is a growing demand for churches to have holistic ministry that will reach out to those who are disenfranchised by the social ills of their societies.

*Reaching Your Community with Good News and Good Works*: Ronald J. Sider, Phillip N.

Olson and Heidi Rolland Unruh

Given the reality that social issues are present in every society, the need for strong and effective leadership, particularly spiritual leadership, is palpable. Sider, Olson and Unruh highlighted this need for churches to make a difference in the society. The authors are convinced that “to spread the kingdom of God is more than simply winning people to Christ. It is also working for the healing of persons, families and relationships. It is doing deeds of mercy and seeking justice.”<sup>10</sup> This statement from the authors is most profound as the church continues to spread the kingdom of God; it must do so through holistic ministry. The authors continue to articulate that “holistic ministry overcomes this longstanding divide by reaching out with the whole gospel in both word and deed.”<sup>11</sup> There are young people with ministry potential in these inner-city communities who will be an asset to the church when their lives are transformed.

As the church balances its core principles of ministry, it is incumbent that an all-inclusive component be applied to get the most vulnerable to see the potentials that they have. The church must be conscious of those within the communities they serve and begin to have greater influence rather than just having a presence. Caver Anderson from his lecture series in honor of Bishop Oliver Lyseight’s pioneer work in London said,

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10. Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh, *Churches That Make a Difference: Reaching Your Community with Good News and Good Works* (Grand Rapids, MI: Baker Books, 2002), 45.

11. Sider, Olson, and Unruh, *Churches That Make a Difference*, 45.



“What our young people need are individuals who are willing to get involved, to step out of their own world in order to relate to those in a different position. If we are not faced with violence of gangs on our doorsteps everyday it is easy to forget them, but we need to open our eyes to the state of our society.”<sup>12</sup> While I agree with the author, I have found that many of our leaders are very sheltered and are oblivious to these social maladies that are so pervasive in many communities. Pastoring in an inner-city community for seven years allowed me to sit with thugs, gang bangers, and the intelligent who were misguided. But I used the opportunity to introduce alternatives to them, which resulted in transformed lives. One of the young men committed his life to Christ and became a licensed minister in the Church of God of Prophecy.

Jesus’ example of transformational leadership was demonstrated in his call to men with questionable reputation to be his disciples. Sider said, “Though Jesus did not start a political party or reform campaign, his teachings and practices made it clear that his new messianic community would feature radically different social, economic, and political arrangements.”<sup>13</sup> The known world saw revolution and transformation through men who, socially, were not ready for ministry, but after being with Jesus their true gifts manifested in ways never witnessed before. The authors continue to highlight Jesus’ ministry. He ministered to the most vulnerable of his time: “In all kinds of ways Jesus challenged the status quo of his time: its view of women, wealth, power leadership, and violence.”<sup>14</sup> This is the type of ministry that is needed in the twenty-first century if the church is to remain relevant in its message of transformation. As a pastor I have a passion for young people

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12. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 99.

13. Sider, Olson, and Unruh, *Churches That Make a Difference*, 46.

14. Sider, Olson, and Unruh, *Churches That Make a Difference*, 46.

who have misplaced ideals. I have seen God working through them where the church impacts their communities.

*The Leadership Baton: An International Strategy for Developing Leaders in Your Church:* Roland Forman, Jeff Jones, and Bruce Miller

In this text the importance of being effective in transformational leadership is highlighted, where the authors wrote about baton change, “If you are a leader in a local church, you are in a relay race.”<sup>15</sup> This statement is one that many of our older leaders struggle with, and this creates an imbalance. The younger leaders do not see themselves as being a part of a baton change where pastoral ministry is concerned. The authors see an extinction of Christianity if serious consideration is not given to a relay race with those holding the baton deciding to change hands. “Jesus’ mission has always depended on one generation of leaders handing the mission to the next. Where they [have] done so effectively, their churches and ministries have continued to thrive.”<sup>16</sup> I agree with the authors; this is something that the church continues to struggle with where leaders refuse to make a transition at a time when it is appropriate and do so in a timely manner. Because of the reluctance of some leaders the authors state clearly that “Christianity is always just one generation away from extinction. So it is for your church and mine.”<sup>17</sup> This crisis must be averted as the Christian church seeks to move away from norms and cultures that have become antiquated and begin to engage in more meaningful ways that would encourage young people who feel the call to pursue active pastoral ministry.

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15. Roland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An International Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: Zondervan, 2009), loc. 211 of 2770.

16. Forman, Jones, and Miller, *The Leadership Baton*, loc. 220 of 2795.

17. Forman, Jones, and Miller, *The Leadership Baton*, loc. 220 of 2795.

While the experience of those who are still occupying active pastoral ministry is needed, the future must be secured with succession planning as an imperative. While I am mindful that there is no security in tenure where position is concerned, I am also cognizant of the fact that if no meaningful changes are made to the current mode of failing or refusing those who are called into this particular ministry to enter same, we are in very serious trouble.

According to Walter Earl Fluker in *Ethical Leadership*, “Leaders, therefore, who aspire to ethical life and practice, need to cultivate certain habits and practices that allow them to negotiate and hopefully transform the intersection.”<sup>18</sup> This is a profound statement that opens the truth to the many weaknesses in leadership today. While not generalizing, I find that this element of transformative leadership is often missing from leaders within the church today.

There are three fundamental principles in church leadership that must not be ignored, and they are “spirituality, ethics and leadership,” which were discussed by Fluker in his book. Fluker also said, “The underlying theme that runs through the manuscript is the need for spirituality, ethics, and leadership that will require a new way of looking at all three components.”<sup>19</sup> Leaders today in the modern church often do not demonstrate a high level of ethics and spirituality that can be emulated, or the quality leadership that will help develop and transform potential leaders to have the desire for leadership. The current leaders within the Christian church must make the difference so that young leaders will have a solid foundation to build on. Many in pastoral leadership

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18. Walter Earl Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis, MN: Fortress, 2009), 9.

19. Fluker, *Ethical Leadership*, 7.

are vulnerable because they have lost sight of the call, and many live a life of pretense that reflects on their marriages and congregants.

According to Fluker, the leader must begin to “negotiate and hopefully transform the intersection.”<sup>20</sup> Leaders are competing to keep marriages and their families together, and at the same time keeping the congregation in tune to God while being advocates for the community. As I read Fluker’s book I realize how vulnerable the spiritual leader is; however, the leader has answered a call that places heavy responsibilities squarely on his shoulders. Fluker’s message is “that leaders of the new century must not only be aware of environmental realities that shape the challenges and issues that they must confront. They must also be aware of the inner environments that shape character, civility, and a sense of community.”<sup>21</sup>

As I engage the current leaders of the Church of God of Prophecy, Jamaica, my approach will be more holistic. I will seek to build character and develop strategies that will meaningfully steer the current leaders to a spiritually and biblically sound, ethically balanced, and morally strong approach to leadership. Fluker said it well: “Therefore, we ask, what are the critical resources and methodologies at our disposal to develop a new generation of emerging leaders who are awake physically and emotionally whole, spiritually disciplined, intellectually astute, and morally anchored.”<sup>22</sup> Christian leaders can learn from the world’s culture of leadership; however, Christian leadership criteria are set out from the Scriptures. The Bible is replete with Scripture as it relates to the qualities the godly leader must possess.

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20. Fluker, *Ethical Leadership*, 9.

21. Fluker, *Ethical Leadership*, 7.

22. Fluker, *Ethical Leadership*, 7.

*UnCorinthian Leadership*: David I. Starling

Every leader must have qualities such as people skills, team building, management skills, conflict resolution techniques, money management, and social and moral ethics. In David I. Starling's book, *UnCorinthian Leadership*, a paragraph from the foreword stood out in my mind:

Yet at root, the Christian notion of what a leader is to be is determined by Scripture, not by worldly criteria. The church leader does not represent the idealized and perfected worldly leader. Nor can the Christian take an idealized concept of leadership and simply fill it with Christian content. For the Christian, the very definition of what leadership is needs to be drawn from Scripture, Form and content are both to be biblical and to be perfectly matched.<sup>23</sup>

While embracing this theory, it is pitiful how many leaders of the modern church have walked away from the leadership method set out in Scriptures.

Good leaders steer followers away from self and point them to God; good and sound Christian leadership is characterized by leadership by example, obedience, commitment, and ethical and moral balance. "Good leadership is much less interested in itself than it is in people whom it seeks to lead and destination toward which it seeks to lead them."<sup>24</sup> It is not unreasonable to ask that Christian leaders must always seek to develop theologically, theoretically, academically, and be spiritually sound, but oftentimes the ethos and culture of denominations bring a cover of cloud and blur the vision of leaders.

The apostle Paul addressed this issue using the Corinthians as an example, and Starling in his book also highlights the complexity of traditions, customs, and realities. While the Christian church cannot escape the whole matter of tradition, there must be a

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23. David I. Starling, *UnCorinthian Leadership: Thematic Reflections on 1 Corinthians* (Eugene, OR: Cascade Books, 2014), 10.

24. Starling, *UnCorinthian Leadership*, 3.

line drawn that will create a balance to give those who are being led the opportunity to connect to Scripture rather than church culture and traditions. As Sterling says, “There is, therefore, an inescapable connection between leadership and tradition. The connection is not necessarily one of slavish repetition—our interaction with tradition needs to be a crucial interaction, and there are some customs that (as Hamlet put it) are more honored in the breach than the observance.”<sup>25</sup> This must be viewed objectively because Jesus was accused by the religious leaders of his time to be in breach of Jewish customs and traditions, but he refuted their claims and unequivocally proclaimed his purpose to fulfill the laws and not break them.

Visionary leadership will give birth to “vision, goals, strategy, [and] innovation—in other words, the future.”<sup>26</sup> But as leaders reflect on tradition and evaluate their impact on the Christian church, there must be an appreciation for the past, as tradition gives birth to a solid future. “Leadership always involves an engagement of some sort with tradition—with the inheritance, good and bad, that you receive from those who have gone before you.”<sup>27</sup> As a leader, my church’s tradition gave me a very solid foundation; however, I had an appetite for more knowledge, which led me on a quest for further theological training.

Sterling also discusses the fact that leaders are followers; this should help those in leadership to rethink their positions. “If leadership for us is defined in the light of the gospel, and if the gospel is the core tradition of the community in which we lead, then leadership has an irreducible element of traditioning. Leaders are followers, followers of the Lord Jesus, and followers in the footsteps of those who served him before us and

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25. Sterling, *UnCorinthian Leadership*, 59.

26. Sterling, *UnCorinthian Leadership*, 58.

27. Sterling, *UnCorinthian Leadership*, 60.

passed on the gospel to us.”<sup>28</sup> The author seeks to steer his readers away from selfishness and complete dominance where leadership is concerned, because this has been a pattern of many who seek to lord over their church community.

“Leadership that faithfully ministers the gospel tradition does not take place within an imaginary church of ecclesiastical nostalgia, safely sheltered from the seductions and distractions of the present age.”<sup>29</sup> This statement is insightful and calls for reflection; those in pastoral leadership must make the necessary changes in order to create a climate or culture conducive to succession planning, so that younger pastors can be identified, trained, and released.

I am convinced that present and emerging leaders must reflect the embodiment of the gospel; there must be some level of cohesiveness to fulfill the mission of spreading the gospel of the kingdom. As the author puts it, “We lead with gratitude, as people who have received a precious gift, and with humble appreciation of those who have passed it on to us.”<sup>30</sup> Cognizant of the mission of the church and with the responsibility of leading a nation with an aging pastorate, particularly in the parish of St. Mary, there is an urgency to ensure that young people with the pastoral call be given the opportunity to lead. This would give stability to the pastoral ministry within the Church of God of Prophecy, Jamaica, particularly in St. Mary, Jamaica.

“An important part of the work of a leader is to examine the various customs and practices that have evolved within the history of the group.”<sup>31</sup> However, strategic planning and decisive action, to ensure that adequate measures are implemented for the

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28. Starling, *UnCorinthian Leadership*, 69.

29. Starling, *UnCorinthian Leadership*, 69.

30. Starling, *UnCorinthian Leadership*, 69.

31. Starling, *UnCorinthian Leadership*, 70.

smooth transitioning of leadership within the ministry, must follow this process of examination. Other important considerations regarding the transitioning of leadership are an overhaul of the way pastors are selected, an adequate compensation package that would be attractive to young leaders, and a retirement package that would ensure some compensation after an older pastor exits ministry.

Currently all pastors are paid by the local church, which leaves them very vulnerable and without a steady income at times; this is often a deterrent to young people being attracted to pastoral ministry. Hence a change of this nature is highly likely to lead to positive growth.

*Church Administration: Effective Leadership for Ministry*: Charles A. Tidwell

According to Tidwell, “A church needs and deserves leaders. Those who lead have several areas in which they must give leadership. They must lead a church to clarify its purpose, determine its objectives, develop ministry plans, design organization, administer human resources, administer physical resources, administer financial resources, and provide controls.”<sup>32</sup> These functions are areas of administration that are imperative for pastoral leaders to ensure they have an effective church. Too often these are left out of church administration because many in leadership do not see these as imperatives, and this creates stagnation and apathy in many denominations.

The effectiveness of leaders is often seen in the transformation of the followers; this creates opportunities for emerging leaders to come to the fore and seek to excel in their fields of endeavors. In *Transformational Leadership*, Bass and Riggio point to the

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32. Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Academic, 1985), 58.



fact that “empowerment is assisted by the leader’s attention to the attractiveness or cohesiveness of the followers or their attractiveness to each other. The empowering leader may highlight pending crises to energize followers into action. The leader will encourage feelings of warmth and acceptance among the followers.”<sup>33</sup> This certainly is what is missing currently in many ways from the current pastoral leadership in the Church of God of Prophecy, St. Mary, Jamaica. It has crippled the desire for many who have the call for ministry and has stagnated the growth of the local church in many ways. It is abundantly clear that the measures of change discussed above are necessary.

Tidwell also posited that the “reason for leadership and guidance in a church is to equip the church. To equip the church is to furnish it for service or action.”<sup>34</sup> It therefore behooves pastors to empower their followers; should they fail to do so in their administration, then they would have failed to execute part of what they were called to do.

The youth population of many local congregations who sense the call of leadership on their lives and are desirous of engaging meaningfully in ministry struggle to enter pastoral ministry, as some leaders do not have the capacity to discern what the Lord is doing in them. Again Tidwell argues that leaders must be in close relationship with God and the Holy Spirit in order to give quality leadership with discernment. “In a church the leadership is performed by persons who are to follow the leadership of Christ, the Head of the church. He enables leaders and others to discern the way by means of the Holy Spirit’s guidance.”<sup>35</sup>

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33. Bass and Riggio, *Transformational Leadership*, 202.

34. Tidwell, *Church Administration*, 28.

35. Tidwell, *Church Administration*, 28.

It is impossible to lead the church in the twenty-first century without being connected to the Holy Spirit; and it is impossible to discern leadership potential in the youth population without the direction of the Holy Spirit. Discernment enables the pastor “to lead the right people to be at the right place, with the right things, at the right time, with right attitudes, knowledge, and skills, to perform service that is right to perform.”<sup>36</sup>

Based on what is needed to press home the advantage of Christ’s mission for his kingdom, there must be some level of urgency on the church’s administration to meaningfully engage this generation to come forward and answer the call to pastoral ministry. The authors of *Transformational Leadership* said: “Leaders are more likely to be transformational when they have legitimate and reward power; without it, they are more likely to practice passive management-by-extension.”<sup>37</sup> Leaders are not called to be actors or to be passive in the execution of their responsibilities but to be transformational and decisive in the administration of human resources. This will give the younger cohorts of the church the right attitude toward the call for pastoral ministry; this would open the door for meaningful transformation in leadership and create relevance for the church’s continued forward movement in accomplishing its mandate.

The authors of *Reviewing Leadership* said it well: “Leadership is for a lifetime and requires that leaders be engaged in learning and developing over the duration of their careers and lives.”<sup>38</sup> Leaders must recognize that if they touch a life today it is for a lifetime, this is profound, and this is what must be part of every leader’s vision statement in order to be transformational.

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36. Tidwell, *Church Administration*, 29.

37. Bass and Riggio, *Transformational Leadership*, 192.

38. Bernice M. Ledbetter, Robert J. Banks, and David C. Greenhalgh, *Reviewing Leadership: A Christian Evaluation of Current Approaches*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2016), 113.

Cognizant of the weaknesses that exist now where transformational leadership is concerned within the Church of God of Prophecy Jamaica, it has become more expedient for changes at every level. “While the context of one’s leadership will change over the course of time, still personal discovery is the precursor to leadership development at every stage of life.”<sup>39</sup> I am in agreement with the authors as they speak to what must be the reality in order for pastoral ministry in St. Mary, and Jamaica in general, to have the younger generation fulfill their potential. While some policies within the Church of God of Prophecy are polity decisions taken at the International Assembly, the cry for change in the leadership structure must be seen as a matter of urgency in order to engage the younger population of this organization. There is a generation gap in the pastoral leadership of the organization, and the Church of God of Prophecy can learn from other denominations that have made that change in order to remain relevant.

“Many argue that the only way to learn how to lead is to actually lead; experiential approaches are frequently used to give emerging leaders a chance to lead and refine the skills necessary for effective leadership.”<sup>40</sup> Part of the early ethos of the Church of God of Prophecy exemplifies this statement by the authors; however, there has been a paradigm shift within this organization in recent time. Leadership development is one of its core values, and while experiential leadership has been effective in the past, the way forward also requires theological training coupled with mentorship. While the need exists for younger men and women to accept pastoral leadership as a viable career option, I am also cognizant that theological training is paramount and should be pursued as a matter of urgency. “Mindfulness practice enables leadership learners to be fully aware of what they

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39. Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 113.

40. Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 114.

are doing and what can be learned from the leadership tasks and challenges encountered.”<sup>41</sup> The challenges of the past with leadership transformation must not be carried forward; we must make the change now in order to have a secure future.

I am now fully aware of the many pitfalls and am committed to being deliberate in ensuring that there are meaningful changes in the way forward with the youth being given the opportunity in pastoral ministry. Part of this vision for the future is to raise up more than 150 young people to pastoral ministry through mentorship and internship. This will happen as I engage the current pastoral leaders to be deliberate in identifying these young persons with the call to pastoral ministry, and to give them the opportunity to lead with a view of succession planning.

The other reality that faces us as a church is that many have become impatient with the current system and are thinking of becoming independent as pastors. This sort of thinking is not all together new within our organization, but the fear is that many have become static because there is no proper structure, financial prudence, and proper accountability that will give others the opportunity to excel. My travels have allowed me to interact with many persons within independent churches, and the scope for upward mobility is limited. Often the organization does not grow beyond its leader, and power struggles stifle growth.

Tidwell said it well: “As we consider administering a church’s human resources, it is imperative to remember that we are considering people and not things.”<sup>42</sup> The mission is clear and the vision cannot be compromised by traditions of the past. We must embrace the realities of the now in order to have a secure future where pastoral ministry

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41. Ledbetter, Banks, and Greenhalgh, *Reviewing Leadership*, 114.

42. Tidwell, *Church Administration*, 127.

is concerned in St. Mary, Jamaica. As I advance the call for youthful pastoral leaders, it has become imperative for those of us who currently occupy pastoral leadership to be cognizant of the great void and seek to be more engaging for the future. As Tidwell aptly puts it, “Leaders of various organized ministries should work together to identify the positions which need leaders.”<sup>43</sup> The author speaks to unity within the organized ministries when identifying leaders to work in the various positions in the church. While agreeing with the author I am mindful of the ethos of the Church of God of Prophecy and how leaders are appointed and placed in various positions within the organization. This means there must be a paradigm shift in the approach where selection and positioning of leaders are concerned for the further growth and development of the organization.

### **Conclusion**

“Discovering potential leaders should be the concern of everyone in a church. But, lest this important step be neglected because ‘everybody’s business is nobody’s business,’ a church needs to have definite strategies for discovering potential leaders.”<sup>44</sup> This statement is so profound and holds true to the weaknesses I find within the Church of God of Prophecy, but this is fixable and must be pursued with great vigor in order to captivate those with the giftedness and call for pastoral ministry. Leaders must not be afraid to take risks with younger persons with their call and gifting. What must be the key factor is mentoring and guidance while giving the opportunities for them to fulfill their potential.

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43. Tidwell, *Church Administration*, 131.

44. Tidwell, *Church Administration*, 131.

I envision a brighter future; I am optimistic and positive that the way forward with youth pastoral leadership will allow for rapid church growth, vibrancy, and stability among that cohort within the organization. This type of growth would not be unique only to the urban churches but in rural areas as well. While urban churches see exponential growth by way of transplants, it must be noted that the rural churches can experience growth because of youthful pastoral leaders who will attract many new seekers. I am more convinced now than before that as we make the changes and give pastoral leadership to the younger leaders it will bring new life to congregations that have peaked, plateaued, or are on the verge of dying.

So many authors have written on the subject matter and have given examples that have been tried and tested and proven to be successful. It is therefore imperative that the Church of God of Prophecy adopts some worthwhile examples and moves with dispatch to make the changes necessary in order to see younger persons in active pastoral ministry. It is therefore necessary that I use this forum to advocate for meaningful changes in how pastors are appointed to pastoral ministry. The policy framework must be put in place now in order to accommodate the changes necessary, and this would steer the Church of God of Prophecy away from its current format that has long outlived its time. I am cognizant that it will not be easy to do this in the immediate future, but the plan must now be put in place in order for those with the call and giftedness to have a sense of hope for them to be part of the historical change where pastoral ministry is concerned within the Church of God of Prophecy.

## CHAPTER THREE

### BIBLICAL AND THEOLOGICAL FOUNDATIONS

#### **Introduction**

The Church of God of Prophecy (COGOP) has since its inception recognized the importance of leadership but has also accepted that its effectiveness must be the solution for the challenge of attracting young leaders to pastoral ministry. An effective pastoral ministry expresses a call to study accurately the Scriptures with a view of applying to one's life that which is studied and with the understanding to ministering its powerful truth to others.

The organization has been and continues to engage in discipleship and mission work by the sending of workers to different harvest fields. To maintain this approach which contributes to the growth and future of the organization, emphasis must be placed on the biblical and theological foundation which is necessary in the way forward.

Theological training is also integral to the growth of the COGOP, Jamaica, as there has to be a platform for the communication of the truth of Scriptures with the right motive behind such proclamation. It therefore means that theology must matter to the pastoral ministry of the church, as the pastor's responsibility is people and people have a theology whether they know it or not. This theology can be either good as guided by the Word or bad as dictated by culture or the world. One's theology will either protect one from misrepresentation or allow one to believe lies.

The apostle Paul stressed the importance of good theology in relation to pastoral ministry in 1 Tim 1:3-7, wherein he said, "As I urged you when I went into Macedonia -

remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith, from which some, having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.”<sup>1</sup> The church in Ephesus was experiencing false teaching which resulted in complete diversion from the truth of the doctrine. “An interesting and permanently valuable part of this letter is the way Paul refers to the past in such a way as to afford guidance for the future. Thus, he looks back to the time when he was with Timothy and to the teaching he then gave him; he exhorts him to continue in the course (1:3-11).”<sup>2</sup>

Jamaica’s history has over the years lacked effective succession planning as it relates to pastoral ministry. This could be one of the reasons we are where we are today; experiencing a complete disconnect in response to youths responding positively to pastoral ministry. This is common not only to Jamaica but also forms a part of COGOP’s history. “The church has always felt a desperate need for pastors. In the Eighth Assembly held in 1913, there was a message entitled ‘A Mourning for Pastors’ of which the emphasis was, ‘The greatest need today in the Church of God is pastors.’”<sup>3</sup> Paul’s example is quite timely for us as a nation as we are guided by one of our core values, namely, leadership development. His example of mentoring Timothy is the tool I believe

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1. John MacArthur, *MacArthur Study Bible, NKJV* (Nashville TN: Thomas Nelson, 1997). All biblical references herein are from the MacArthur Study Bible (NKJV) unless otherwise stated.

2. D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament*, New Testament Studies (Grand Rapids, MI: Zondervan, 1992), 376.

3. James Stone, *The Church of God of Prophecy: History and Polity* (Cleveland, TN: White Wing Publishing House and Press, 1977), 1.



the COGOP, Jamaica, can use to nurture and grow our young and prospective leaders in pastoral ministry. The Old and New Testaments are replete with leadership models.

### **Mentorship as a Tool**

One of the fundamental elements to mentorship is that leaders must identify the gift and calling in those they lead and be deliberate in developing and releasing them to fulfill their call and giftedness. This was evident in the Old Testament and New Testament as those leaders demonstrated their leadership skills by identifying and pouring into others and later releasing them to fulfill their calling. Throughout the years the Church of God of Prophecy has used this method; however, there seems to be a departure from this fundamental and historical position of the organization. There is therefore the need for this call to become a reality if this church organization is to remain relevant in a global setting, and I speak specifically to the Jamaican context. A case in point is the aging pastoral population in Jamaica that brings to bear the immediate need for mentorship as a fundamental practice.

In St. Mary, the parish of my focus, this is very pronounced and must be addressed with some level of alacrity. The changes are vital to the growth of the parish; one pastor is set over three congregations, and this is not effective but has created a lot of negatives. Some of these negatives are, no interest in theological education because of the pressure of pastoring three churches; its adverse effect on the pastor's family; little or no growth in these churches because of the lack of the pastor's ability to effectively pastor three congregations; and no aspiration by youth for pastoral as a vocation.

God established the biblical foundation when he created Adam and gave him full authority over the earth, and likewise Jesus called the Twelve, poured into them, and released them to proclaim all they had seen and heard. This is called mentoring. The word *mentor* speaks to an individual or person who is “a teacher, model, advisor, guide, sponsor, or disciple who is several years older than the young adult and experienced in the world that the young person is entering.”<sup>4</sup> This process must be seen where both mentor and mentee develop a long-lasting relationship in which the mentor would be a friend to the mentee, develop the mentee’s abilities, and give constructive instructions and encouragement so that the mentee will be able to have confidence to execute what is being taught. The discovery and identifying of the mentee by the mentor is a process that must be demonstrated through acceptance, participation, commitment, and purpose. This will be mutually beneficial to both the mentor and the mentee as their relationship grows. According to Collins, “The older person guides the younger, until he or she is able to stand alone.”<sup>5</sup>

This is evidenced in Scripture where mentoring has been the bedrock that forms the necessary connection between the present generation and the next. In order to bring continuity to pastoral ministry and to facilitate the development of future leaders, transmission of wisdom and deliberate sharing of past experiences is paramount. Paul was intentional when he chose Timothy as his protégé. Paul’s decision was to give Timothy an opportunity to develop and mature in the Word and wisdom, to be able to defend the Holy Scriptures.

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4. Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, rev. ed. (Dallas, TX: Word, 1988), 190.

5. Collins, *Christian Counseling*, 190.

The goal of the false teachers in the church at Ephesus was to spread false doctrine, but Paul was deliberate in engaging his mentee to resist such teachings or empty speculations. Paul saw Timothy as a genuine son, and he, being a true spiritual father, guided him through the maze of speculative teachings. Paul was strong and forthright because he wanted to ensure that Timothy did not suffer the same fate as two key leaders, Hymenaeus and Alexander, before him, who were excommunicated because they had pastoral positions within the church but promulgated false teaching. This also demonstrated the need for Paul to carefully mentor Timothy and ensure that the biblical foundations he obtained from both his mother and grandmother were fully grounded in him. According to Hayford's *Bible Handbook*, "The primary purpose of the first epistle was to encourage Timothy in his difficult task of dealing with doctrinal errors and practical problems in the church at Ephesus, and to give him instructions concerning pastoral responsibilities and the qualifications and church leadership."<sup>6</sup>

This same type of mentorship is needed within the COGOP as the senior pastors engage the younger men and women through the transmission of wisdom and experience, so enabling them to engage in pastoral ministry. Paul's intent was clear as he guided young Timothy through the maze of false teachings, turmoil, and uncertainties of his time. This sort of mentoring helped Timothy to solidify his faith, withstand the speculations, and develop a firm foundation to anchor his faith in God. This secure foundation gave the mentee the biblical and theological perspective he needed to remain loyal and faithful to his call and giftedness. One of the essentials to which Paul's encouragement to Timothy must be viewed is "the work to which Paul assigned Timothy

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6. Jack W. Hayford, *The Hayford Bible Handbook*, updated and rev. ed. (Nashville, TN: Nelson Reference & Electronic, 2005), 412.

involved serious difficulties, and Paul saw it necessary to write instructions to his young associate as he faced the problems.”<sup>7</sup>

Within the Jamaican church culture there is a fundamental principle that is entrenched, and that is the mentor’s desire to see his mentee succeed, and while many mentees have excelled, there are those who have not met expectations. But there is something else that is critical, and that is the written instructions given by Paul to Timothy. Success of the mentorship approach in the Jamaican context requires the inclusion and application of this element of instruction. Collins said, “It is a myth to conclude that people must have mentors to succeed, but there is abundant evidence to show that mentoring can be very helpful to both mentors and to their young protégés.”<sup>8</sup> The leadership of the COGOP, Jamaica, must seize the moment and change its approach to mentorship for pastoral ministry. It must become intentional in seeking to ensure that those who feel the call to pastoral does not abandon it but pursue it with vigor, knowing that they can trust the senior ministers for mentorship.

### **Mentorship Being Intentional**

Deuteronomy 6:6-9 was instructional regarding leadership being deliberate in handing down the commandments of God to the Israelites. Each generation would be tasked with the same responsibility for the continuation of God’s laws to be in the hearts of his people. This was God’s intent and purpose and was an essential tool for the Jews being committed, obedient, and loyal to God and each other. It would be ideal for the leaders of the COGOP, Jamaica, to be intentional and deliberate in orally transmitting

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7. Hayford, *Hayford Bible Handbook*, 412.

8. Collins, *Christian Counseling*, 194.

aspects of ministry to the younger cohorts and to engage them in serious application of such wisdom. This approach certainly would see continuity in a verbal form of mentorship. It would become a bridge between old and young and an opportunity for them to bond, with the intention of engaging in the building of valuable and lasting relationships. It also would be an excellent way of strengthening the network of senior pastors and those seeking to honor the call of becoming pastors.

This type of mentorship relationship is currently lacking within the COGOP, and it is unhealthy for succession planning. Peter Scazzero said, “Creating an emotionally healthy culture and building a healthy team are among the primary tasks of every leader, whether that leader is a senior pastor, a para-church ministry department head, a nonprofit or a marketplace executive, a church board member, or a small group leader.”<sup>9</sup> In Mark 3:14, Jesus selected twelve to be with him, then trained and released them to bear witness of all that they had heard. Jesus’ model of leadership compared with that of Moses’ model was similar, but Jesus was more instructive to the disciples in the fulfillment of all they had heard and learned.

This sort of approach to leadership was deliberate and effective; it allowed for the continuation of what has now become the church of Jesus Christ. Scazzero said, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader’s internal life than with the leader’s expertise, gifts, or

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9. Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015), 213.

experience.”<sup>10</sup> The model demonstrated by Jesus is one that I have always emulated and aimed to develop so that those who I lead would seek to replicate it. Pulling young people and pouring into them must be a well thought-out action adopted by the Church of God of Prophecy, Jamaica, for the entity to remain relevant and current. “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”<sup>11</sup>

In 2 Tim 2:2 Paul’s deliberate mentoring of Timothy was to ensure continuity and to develop the gift he saw in him. In Hayford’s *Bible Handbook* it said, “Paul is writing to Timothy in the midst of a hostile and pagan culture. Paul’s exhortation is not related to the acceptance of the spiritual, social, or political agenda of their leaders. Paul insists that the authority of the church to change things in the world is irresistible as we pray.”<sup>12</sup> Timothy’s response was to commit to what was deposited in him by his mentor; this was evident in his ministry as recorded in Scriptures. Based on Paul’s instructions to Timothy, succession planning was deliberate, and this biblical pattern if adopted by the leadership of the church today would see a paradigm shift in our leadership culture. According to Scazzero, “the task of Christian leaders is even more demanding because the kind of culture and teams we create are to be radically different than those of the world.”<sup>13</sup> Part of God’s purpose for the church is to be effective in the execution of its mandate; therefore its leadership must be on the cutting edge of biblical and theological

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10. Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*, updated and expanded ed. (Grand Rapids, MI.: Zondervan, 2010), 20.

11. 2 Tim 2:2.

12. Hayford, *Hayford Bible Handbook*, 413.

13. Scazzero, *The Emotionally Healthy Leader*, 213.

accuracy, having the best leaders with a biblical perspective and leaders who will duplicate themselves in order to remain relevant and transformative.

The challenges that the church faces currently are to move away from its norms and be methodical in engaging the young minds in pastoral ministry. Scazzero said, “Team building is fairly easy to define, it involves mobilizing a group of people with diverse skills who are committed to a shared vision and common goals.”<sup>14</sup> Jesus demonstrated this type of model as he mentored the twelve disciples for a worldwide revolution. Paul in his quest to be effective in mentoring Timothy also employed the same model. The COGOP in order to be successful in mentoring young leaders must also adopt the same model of team building. As Scazzero puts it, “Cultures includes such things as our vision, values, and strategy (seeker-targeted, multisite, purpose-driven, etc.) common practices and style.”<sup>15</sup> The most imperative aspect of mentoring is to develop mentees and give them the assurance and support needed to execute that which is deposited in them. Paul’s admonition to Timothy was reassuring, timely, and precise; in 2 Tim 2:1 Paul encouraged Timothy to “be strong.” This level of admonition gave the younger the ability to resist the false teachings of his time and embrace the truth which was deposited in him by his grandmother and mother at an early age.

The word *strong* comes from a Greek word, *endunamoo*,<sup>16</sup> which means “to give strength”; here Paul was deliberate in his advice to Timothy. We observe a senior patriarch empowering his young mentee to be brave and strong in his faith. This sets the tone also for senior pastors and especially senior bishops within the Church of God of

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14. Scazzero, *The Emotionally Healthy Leader*, 213.

15. Scazzero, *The Emotionally Healthy Leader*, 213.

16. James Strong, *The New Strong's Exhaustive Concordance of the Bible: With Main Concordance, Appendix to the Main Concordance, Topical Index to the Bible, Dictionary of the Hebrew Bible, Dictionary of the Greek Testament* (Nashville, TN: Thomas Nelson, 1990), 28.

Prophecy to give reassurance to the younger, gifted, and called within their sphere of ministry that they can succeed in pastoral ministry. The younger leaders need some senior leaders with the attributes of Paul to mentor, guide, and encourage them in a changing and demanding society.

These models concretized the fact that mentoring, which is giving spiritual guidance, has been normative in the life of the faith community from its beginning as confirmed in the models shown in the Old Testament. So this has to become the norm for us as leaders as we become intentional in our efforts to pass on our Pentecostal heritage by mentoring young people and coaching them to take the baton from us. Bishop Dr. Joe Aldred, economist, published author and editor said, “the stand-out feature of leadership is the ability to lead people into a fruitful future. If we do not help people understand their context, their present and their future, they will behave with carelessness and abandonment.”<sup>17</sup> I concur with Dr. Aldred: “It is the discipline of the task or the journey that keeps us focused and productive.”<sup>18</sup> The journey is a spiritual one and must be approached and treated as such. According to Oswald Sanders, when it comes to developing spiritual leaders, there has to be a level of discernment in identifying those who are fit for pastoral leadership, “God alone makes them.”<sup>19</sup>

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17. Phyllis Thompson, ed., *Challenges of Black Pentecostal Leadership in the Twenty-first Century* (London, UK: SPCK Publishing, 2013), 25.

18. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 25.

19. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, updated ed. (Chicago, IL: Moody Publishers, 2007), 18.



## Spiritual Leadership

The spiritual development of the church's leadership is essential for continuation of its principles, and this philosophy is rooted in Scripture. Spiritual leadership carries certain distinguishing qualities that cannot be found in general leadership. The spiritual leader's tasks must be strategic, deliberate, engaging, and to move people from a place of negative to positive. They also must be moved to a level where they are experiencing the transforming power of God. Leaders are to be of a visionary nature and people of influence. They cannot be selfish and ignorant of their responsibilities to those they lead. "Leadership is for a lifetime and requires that leaders be engaged in learning and developing over the duration of their careers and lives."<sup>20</sup> Therefore the health and life of the church depends on the spiritual examples set by the leader. Such characteristics can be found only in those whose purposes are not selfish but are driven by passion, which is that desire to see the next generation of leaders emerge from the shadows and come to realize their possibilities and potential.

According to Dr. Hector Ortiz, lecturer for the Global Pentecostalism course, the word *spiritual* is

a post-Pentecostal day word that is in the New Testament denotes: Things that have their origin with God, and are in harmony with His character and His holy word and; combining spiritual things with spiritual words or interpreting spiritual things to spiritual men and; the Spiritual conditions of a spiritual person for the spiritual gifts to function.<sup>21</sup>

It has always been a serious crisis in the COGOP, Jamaica, to find that connection of the elder leader walking alongside the younger allowing for a seamless transition or

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20. Bernice M. Ledbetter and Robert Banks, *Reviewing Leadership: A Christian Evaluation of Current Approaches*, second ed., Engaging Culture (Grand Rapids, MI: Baker Academic, 2016), 113.

21. Bishop Hector Ortiz, Global Pentecostalism course notes.

the continuity of leadership. Hence the more serious element in the crisis of succession planning is the inability of the spiritual leaders to recognize that just as they were called, others are also being called, and it is their duty to identify those being called. Leaders must never forget that God positioned each leader for a season, and they must train their successor for the next season. They are accountable to God, and their dependence is on the Holy Spirit. I am cognizant of the fact that leaders, no matter how efficient they are, are incapable of bringing about certain changes in people; however, their influence will impact those they lead and the Holy Spirit will make all the change.

The relationship between Moses and Joshua is a classic example of mentoring and successive leadership change borne out in the Holy Scriptures. According to Josh 1:1-18, there was a transition in leadership which came about because Moses deposited in Joshua while Joshua was very young. “Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to a land which I am giving to them - the children of Israel” (Josh 1:2). This was part of the blessing God promised Abraham and the children of Israel, and now Joshua was tasked with the responsibility to lead them into that promise. Jehovah affirmed his promise and gave assurance of being with them all the way. They were reminded to be strong and very brave as they walked into their inheritance. I agree with Scazzero when he said, “As Christian leaders, we have a whole hosts of limits—human limits, personal limits, team limits, and ministry or organization limits.”<sup>22</sup>

From the beginning of Joshua’s tenure the Lord God promised that all the land will be theirs, no enemy will be able to withstand them, and Jehovah will ultimately be with them and will not leave them. Even though Joshua had his limitations, we see him

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22. Scazzero, *The Emotionally Healthy Leader*, 185.

following the instructions of the Lord in leading the Israelites successfully into the Promised Land. The parallel we draw from this discourse for Christians is that God has promised to all an eternal inheritance that will ultimately be gained by those who remain faithful to the end. Joshua was able to instill hope and confidence in the people as they looked forward to taking control of that which was promised to them. In Josh 1 the Lord God commanded him to be “strong and very courageous” three times; this was followed with the people saying that they would follow Joshua. They pledged their ultimate support for the new leader as he followed the instructions of Jehovah.

Leaders must develop self-awareness, inward courage, and skills that will influence those who follow them closely. Leadership has to do with influencing the actions and behaviors of those we lead. “An important distinction is a leader development as different from leadership. Leader development is inward focused and seeks to develop self-awareness, skills, and talents, and operates with the premise that increasing self-knowledge leads to improved leadership capacity.”<sup>23</sup> This imperative is what must now be inculcated in the current leaders of the Church of God of Prophecy as we seek to engage the younger cohorts among us for pastoral ministry.

God gave the biblical concept of leadership as he gave man the abilities and provides an opportunity for all who are called in leadership within the church. In the Church of God of Prophecy those who are called as leaders are recognized and given the opportunity to lead at the local, district, or parish level, and the same would hold true in other territories—at a national/state or regional level. There is also the opportunity to lead at the international level.

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23. Ledbetter and Banks, *Reviewing Leadership*, 113.

According to the Ministry Policy Manual of the COGOP, leaders at a trans-local ministry “should be individuals who have a calling on their lives to fulfill this type of ministry.”<sup>24</sup> Just as Joshua was with Moses for an extended period of time, gaining worthwhile experience, so must those who are called to a higher level of leadership within the church, mentor others. This is also an imperative of the COGOP and is a deliberate thrust because a novice will create problems in leadership. “They should be experienced individuals who have long-field tenure and have manifested the anointing and giftedness for a trans-local ministry before they are appointed to such responsibility.”<sup>25</sup>

One of the former national overseers for COGOP Jamaica, Bishop Lesmon R. Graham, had an eye for spotting young, gifted leaders, and he was not afraid to give them opportunities at all levels of leadership. The risks he took during his tenure gave many young men and women the opportunity to excel in pastoral ministry and other leadership opportunities, and many of them have made their mark in the organization in Jamaica and in other nations across the world. I am a benefactor of Bishop Graham’s leadership; I was given the opportunity to lead from a youthful age, gaining experiences in ministries that catapulted me into opportunities for development, and today I head the organization in Jamaica.

It is therefore important that I do the same by committing to the process of identifying gifted and called young leaders with a passion for pastoral leadership and give them the opportunity to lead. The call to be a spiritual father is special and unique; it requires building healthy relationships, trust, and confidence in others. Paul demonstrated

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24. DeWayne Hamby, ed., *Ministry Policy Manual of the Church of God of Prophecy*, 1992 ed. (Cleveland, TN: White Wing Publishing House, 1992), 31.

25. Hamby, *Ministry Policy Manual*, 31.

this, as recorded in 1 Cor 4:15: “For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.” Paul told the Corinthians that there were countless numbers of tutors who will instruct, but not many fathers who will nurture, guide, and give spiritual guidance.

For Scazzero, “Emotionally healthy leaders dedicate themselves to their team’s personal development, and not just their professional or ministry skills.”<sup>26</sup> Paul demonstrated that he was committed to all the problems the Corinthian church was experiencing; as a spiritual father he dedicated himself to building healthy relationships so that all the negatives elements could be neutralized. Scazzero said, “I can no longer deny the truth that emotional and spiritual maturity are inseparable.”<sup>27</sup>

### **Mentorship as Spiritual Father**

The Scriptures are replete with examples of those who are called to leadership. This was demonstrated as God called and gave specific instructions as to the role they would play. Being a leader has many facets, and it takes determination, discipline, courage, and the sustaining power of the Holy Spirit to fulfill such.

The Jamaican terminology for mentoring is “spiritual father,” which is now called casual mentoring where a bishop or pastor is seen as a role model but there is no formal structure in place or set objectives. One such example is Bishop Enoch Cornwall, who is termed the father of the church, one who still plays a significant role in my spiritual life. His daily encouragement has certainly helped to bolster my confidence in a God, who he often shared has been faithful to him and will be the same God in my challenging times

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26. Scazzero, *The Emotionally Healthy Leader*, 228.

27. Scazzero and Bird, *The Emotionally Healthy Church*, 19.

along the ministry journey. I remembered sharing with him about some of the oppositions I was facing with some leaders, and he quickly grabbed the opportunity to share from his personal experience. “There were persons who thought they were more qualified than I was. Whenever I organized a function they would not attend.”<sup>28</sup> He continued by saying, “We were just rearing to go. We could not be contained. We felt unstoppable. Our cups ran over with enthusiasm and joy for the work of the Lord and we could not do enough. I earnestly desired to be a standard bearer for and of great value in God’s Kingdom.”<sup>29</sup> Bishop Cornwall is a fine example of a good spiritual father. I can testify that spiritual support helps a young leader to address problems and even prevent pending disasters. A mentor like Bishop Cornwall, a mature Christian who shares his knowledge and skills, will develop and bring aspiring leaders to a greater level of spiritual maturity.

There is another instance in the Old Testament that is parallel to the relationship Bishop Cornwall and I enjoy. This relationship is that of Caleb and Moses. The spiritual mentoring speaks to the inspiration given to the mentee. Moses inspired Caleb to have an unswerving faith in the promises made by the Lord. Moses led by example and this impacted Caleb greatly, resulting in his zeal and courage. Age did not make a difference, as God can use whomever he desires to accomplish his will.

What is also worthy of note is that while Caleb revered Moses his eyes were on God. Caleb made reference to the bad report by the other spies. “*They made the hearts of the people melt with fear. In contrast, Caleb followed the Lord my God wholeheartedly*”<sup>30</sup>

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28. Enoch Sanford Cornwall and Kadiana Ramballi, *From Obscurity to Prominence: The Inspiring Journey into the Life and Ministry of Bishop Enoch Cornwall* (Kingston, Jamaica: Lithomedia Printers Ltd., 2012), 32.

29. Cornwall and Ramballi, *From Obscurity to Prominence*, 43.

30. Richard S. Hess, *Joshua: An Introduction and Commentary*, vol. 6, Tyndale Old Testament Commentaries (Downers Grove, IL: IVP Academic, 2008), 166.

(Josh 14:8). Caleb refers to Moses' promise and the faithfulness of God in keeping him alive for forty-five years. This temporal reference bridges the gap between the past promise and its present fulfillment. The mention of the strength and vigor of Caleb emphasizes that he is the same person who received the earlier promises and that he is physically capable of acquiring the allotments that was promised to him<sup>31</sup> (Josh 14:9-12).

In Josh 14:8, it spoke about how Caleb followed the Lord steadfastly. I choose to use the word *steadfastly* instead of "wholeheartedly," as I want to focus on the word *follow*. The word *wholeheartedly* used in this context means "to be full, fullness, abundance, or filled after the Lord."<sup>32</sup> Caleb followed the Lord fully with complete commitment. According to Woudstra, Caleb was "completely loyal to the Lord [his] God."<sup>33</sup> He followed with great confidence going into the future because he was not alone but was supported by the Lord. This is what a mentor becomes to a mentee: a supporter, being there regardless. This support will help to develop the needed confidence that has to become an important trait of young, aspiring leaders who are being encouraged to follow on the path of pastoral ministry.

As we seek to be better examples for those we lead, mentorship has to become targeted as we take on as our mantra "Follow me as I follow Christ." Being motivated by Caleb's example of following the Lord fully means leaders in the COGOP in Jamaica have to be willing to make the necessary changes in how we lead. These changes would

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31. Hess, *Joshua*, 166.

32. George V. Wigram, *Englishman's Hebrew Concord: Coded with Strong's Concordance Numbers* (Peabody, MA: Hendrickson, 1995), 702; Strong, *The New Strong's Exhaustive Concordance*, 1198.

33. Marten H. Woudstra, *The Book of Joshua*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1981), 228.

relate to a pastor who is not “merely one who feeds . . . but one who guides.”<sup>34</sup> A pastor is one who “tends, guides, nourishes, cherishes, and rules.”<sup>35</sup> “A general description of the work of a pastor can be found in the use of two Greek terms, *poimen* and *poimaino*. According to the Greek lexicon,

*Poimen* is a herdsman, esp. a shepherd—he to whose care and control others have committed themselves, and whose precepts they follow. Metaph—the presiding officer, manager, director, of any assembly: so of Christ the Head of the Church, of the overseers of the Christian assemblies. The tasks of a Near Eastern shepherd were:—to watch for enemies trying to attack the sheep—to defend the sheep from attackers—to heal the wounded and sick sheep—to find and save lost or trapped sheep—to love them—sharing their lives and so earning their trust.<sup>36</sup>

A closer examination of the word *poimen* and its definition brings us closer home to the Jamaican church where the pastoral ministry has mastered that aspect which speaks to watching, defending, healing and even finding lost sheep. However the new thrust has to go beyond mere shepherding, to relational leadership wherein we love our young leaders and share in their everyday lives in order to earn their trust.

This will therefore speak to mentorship with the aspect of experiencing followship while we lead. If as leaders/pastors we are not experiencing followship, there are a few questions that need to be answered. Are our young leaders following God fully as did Caleb?

The word *follow* stems from the Hebrew word *achar* and is quite evident in both New Testament and Old Testament and is used to “highlight various aspects of

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34. James Stone, *The Church of God of Prophecy: History and Polity* (Cleveland, TN: White Wing Publishing House and Press, 1977), 158.

35. Stone, *The Church of God of Prophecy*, 159.

36. Greek lexicon based on Thayer’s and Smith’s Bible dictionary plus others; this is keyed to the large Kittel and the *Theological Dictionary of the New Testament*. These files are public domain.



discipleship.”<sup>37</sup> As is the case of Caleb and “for the Israelites, people of the promises and the covenant, to follow God was a matter of trust and obedience (Numbers 14:24; Joshua 14:8).”<sup>38</sup> In the New Testament “the Johannine accounts depict the relational aspect of following Jesus. The disciples experienced his shepherding care (John 10). Reversing the teacher-pupil relationship, Jesus washed their feet (John 13:1-17), called them His friends (John 15:13-15), and commissioned them to do His work (John 20:21-23). Following not only meant submission and identification; it also meant intimacy.”<sup>39</sup>

Intimacy was quite noticeable with Caleb’s strong tendency toward his love and the greatest of respect for Moses, his mentor, who sent him out. However, Caleb’s faith in God was what really guaranteed his future leadership. This is the kind of faith that must be demonstrated by our young leaders.

These models concretize the fact that mentoring, which is giving spiritual guidance, has been normative in the life of the faith community from its beginning, as confirmed in the models shown in the Old Testament. So this has to become the norm for us as leaders in the Church of God of Prophecy, Jamaica, as we seek to be intentional in our efforts to pass on our Pentecostal heritage by way of mentoring young people to take the baton from us. Aldred said “the stand-out feature of leadership is the ability to lead people into a fruitful future. If we do not help people understand their context, their present and their future, they will behave with carelessness and abandonment.”<sup>40</sup>

Carelessness and abandonment could speak to the approach of the myriad of young people who grew up in the church and once played active roles in camping and youth

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37. Walter A. Elwell, ed., *Baker Theological Dictionary of the Bible* (Grand Rapids, MI: Baker Books, 2000), 263.

38. Elwell, *Baker Theological Dictionary of the Bible*, 263.

39. Elwell, *Baker Theological Dictionary of the Bible*, 264.

40. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 25.

ministries during their adolescence; but today many show no interest in leadership or pastoral positions in the church. Some even leave the church for what they term opportunities. This is a complete shift from their spiritual background and lack of focus. I concur with Aldred when he said, “It is the discipline of the task or the journey that keeps us focused and productive.”<sup>41</sup>

As we look on mentoring as a way to develop young leaders for the church, then sustainability is vital to the process. We need to help potential young leaders develop discipline from early on. Quite often the ability to make right decisions in relation to our spiritual life becomes a serious challenge. One’s formation is critical in the decision-making process as our socialization speaks to cultural continuity and forms our personality. The COGOP is now faced with the reality that tradition cannot provide the church with the spiritual and moral foundation that is necessary for proper administration and unified growth of the organization. Cultural diversity is not a hindrance but an offshoot of the expansion and the need for the church to be relevant to the twenty-first century demands. It also speaks to the importance of the church in adapting to and embracing the spiritual principles of the Word. This is the foundation that will provide the spiritual motivation needed for the church to function as the Body of Christ.

In looking at a Christian evaluation of current approaches, Ledbetter, Banks, and Greenhalgh speak of the wisdom writings in the Old Testament as acknowledging “that personal formation precedes as well as accompanies good choices.”<sup>42</sup> It means therefore that the spiritual father, while being deliberate, has to invest time in giving support and even resources in helping young leaders to achieve clear and mutually defined goals.

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41. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-First Century*, 25.

42. Ledbetter, Banks, and Greenhalgh. *Reviewing Leadership*, 94.

## Qualifications for Spiritual Leadership

The pastoral ministry in the parish of St. Mary is threatened not only by the ratio of one pastor to two or more churches but also by older pastors feeling threatened in their positions by more educated youths. This allows for the loss of interest in pastoral vocation by many youths, as they do not feel they are getting the opportunity to share in ministry. However, we stand guided by the biblical pattern outlined in the story of Moses and his father-in-law, Jethro. Like Moses, some pastors try to take on a one-man mentality in leadership. In Exodus 18:15-27 we see an example of a relationship that goes beyond a father-in-law and a son-in-law to that of a spiritual mentor and mentee. Like some good pastors would, Moses became defensive and had good reasons for his approach to solving the problems of those he led. He explained that the people came to him to ask about God, as well as for assistance with dispute resolution, and Moses saw this as his responsibility.

However, in Exodus 18:17- 18, Jethro chastens Moses, telling him what he is doing is not good. “He told him why it was not good: Moses and the people would surely wear away. The implication is that the people’s needs would continue to go unmet. The job was too heavy for him. He could not do it alone.”<sup>43</sup> I concur with Tidwell, who clearly saw the importance of Moses listening to Jethro’s counsel. Tidwell then outlines what he described as the prescription (Exod 18:19-23):

- ❖ Pray for them—Moses was to represent the people before God;
- ❖ Teach them the guidelines--Moses was to teach the people the statutes and the laws;

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43. Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Academic, 1985), 38-39.

- ❖ Show them the way—Moses was to show the people the way wherein they must walk;
- ❖ Show them the work—Moses was to show the people the work they must do;
- ❖ Organize the people into manageable groups—Moses was to organize the people into manageable groups;
- ❖ Choose qualified men to lead each group—Moses was to see that qualified men were selected ‘out of all the people’ to be placed over each unit of the organization suggested;
- ❖ Give the chosen leaders continuing authority—Moses was to let chosen leaders of the groups judge the people at all seasons;
- ❖ Have leaders decide routine matters—Moses was to have the chosen judges decide ‘every small matter.’<sup>44</sup>

Jethro concluded that “Moses should endure, the people should go to their places in peace—implying that their needs would have been met!”<sup>45</sup> Tidwell emphatically stated “this is what it’s all about.”<sup>46</sup> Based on the burdensome nature of leadership, good advice is always welcome. Jethro gave “a practical suggestion to delegate some of the duties to others.”<sup>47</sup> This suggestion certainly speaks to the purpose of this thesis-project; it clarifies and concretizes the importance of mentorship to an organization that desires relevance and growth. Jethro’s suggestion not only “allowed Moses to concentrate on those matters only he could handle, but at the same time it would develop and encourage other leaders

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44. Tidwell, *Church Administration*, 39-40.

45. Tidwell, *Church Administration*, 41.

46. Tidwell, *Church Administration*, 41.

47. Thomas Hale, *The Applied Old Testament Commentary* (Colorado Springs, CO: David C. Cook, 2007), 236.e.

within the community of Israel.”<sup>48</sup> The commentary further brings it closer to home; in St. Mary, Jamaica, “too often leaders think they are indispensable, that only they are competent to carry out the duties of leadership; but such an attitude is plainly arrogant. For Moses, Jethro’s advice was wise; it is wise for us as well.”<sup>49</sup>

“The people Moses chose to help him needed to be qualified for leadership. They needed to be capable, they needed to fear God, they had to be trustworthy, and they had to be men who hated dishonest gain (verse 21).”<sup>50</sup>

As we continue on the journey of being contributors to the process of leadership development we come in agreement with some further guidelines that should be beneficial to “any Christian organization.”<sup>51</sup> Aldred said, “Our traditional system, in which leaders emerge and are then home-trained, leaves too much variability in the system. This needs to be supplemented by a commitment to high-level training and development programs, with our top leaders mentoring others who are emerging as well as those in office.”<sup>52</sup> Bishop Aldred, in accordance with the very reason for this research, further stated, “So, as our pioneers go off the stage one by one, where are their replacements?”<sup>53</sup>

### **Jamaican Youth**

There is no doubt that there are young people who have the call to ministry on their lives. As the leaders here in Jamaica focus on the dynamics that link the older and

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48. Hale, *Applied Old Testament Commentary*, 236.

49. Hale, *Applied Old Testament Commentary*, 236.

50. Hale, *Applied Old Testament Commentary*, 236.

51. Hale, *Applied Old Testament Commentary*, 236.

52. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 1.

53. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 26.

younger leaders within the church, we also want to focus on the youth within our communities. These youth are themselves prospective leaders of not only the country but the COGOP as well. Therefore, the church's contribution to the well-being of these youth is vital.

The rural parish of St. Mary in more than fifteen local congregations has used conferences and recreational programs organized by the National Youth Department to assist in finding a more meaningful life for youth in the communities. It has now become highly necessary to be strategic in communicating the message that is entrusted to us as the Body of Christ so that they will come into faith and later be nurtured for greater works. There has to be a relationship with the spiritual and the social. In order for this to be effective I will lead the charge to continue cultivating the biblical values and attitudes needed to give guidance to young leaders and prospective leaders in making right decisions.

The vision of the Jamaican youth is "youth realizing our full potential, through access to opportunities, to develop, participate and contribute as responsible citizens, to a peaceful, prosperous and caring society."<sup>54</sup> The Minister of Youth in support of a national policy for Jamaican youth said, "It is now time to put meaning to the statement, 'our youth are the future.' With God as our guide, the National Policy will lead the way."<sup>55</sup>

"Youth represent a large, though slowly diminishing percentage of Jamaica's population. Currently at about 18 percent, the proportion of the total population in the 15-24 age range is projected to fall gradually to 16 percent by the year 2020. In absolute

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54. National Youth Policy, National Centre For Youth Development, Ministry of Education Youth and Culture, accessed November 6, 2018, [http://www.youthpolicy.org/national/Jamaica/\\_2003\\_National\\_Youth\\_Policy.pdf](http://www.youthpolicy.org/national/Jamaica/_2003_National_Youth_Policy.pdf) (retrieved August 18, 2018-12:58 pm).

55. National Youth Policy.

terms, the size of the 15 to 24 age group is projected to fall from 483,000 in the year 2000 to about 455,000 by 2020. Based on these population figures, it is clear that youth will remain an important demographic group for many years to come, and that investing in their development remains a critical task.”<sup>56</sup>

The church has a responsibility to give guidance through mentorship for leadership development as well as personal growth. In a published article by the Jamaica Information Service (JIS), the Minister of State in the Ministry of Education, Youth and Information, Floyd Green, invited “the church to partner with the Ministry to expand its role in the development of young people.”<sup>57</sup>

With this national focus, how does the Church of God of Prophecy contribute to the realization of this policy? Persons fitting in the category of youth are between the ages of 12 to 35. The church has a responsibility to give guidance through mentorship for leadership development as well as personal growth. The article further said, “We need our churches to be reaching out into the communities and bringing in our young people, to help with training, to help them to learn Christian principles. There is nothing wrong with learning kindness, respect and loving your neighbor as yourself.”<sup>58</sup>

## **Conclusion**

The Scriptures are what connect us to the divine; they also engage us to a deeper and richer relationship with the Holy Spirit. The proper direction to our life comes through the Scriptures. Jeremiah the prophet said, “O Lord, I know the way of man is not

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56. National Youth Policy.

57. Gleins Rose, “Church Invited to Partner with Youth Ministry,” Jamaica Information Service, November 2, 2016.

58. Rose, “Church Invited to Partner with Youth Ministry.”

in himself; it is not man who walks to direct his own steps.” It is accepted that the Bible substantiates the mentoring style of discipling young leaders which will stem “The Challenge to Inspire Young Leaders to Pastoral Ministry in Jamaica.”

The Bible is our blueprint, instructing us to be a part of the process of training and mentoring young and prospective leaders to become pastors.

Paul gave us a beautiful example in mentorship as he took Timothy under his tutelage. Timothy was directly under the watchful eye of Paul, his mentor and teacher. As we continue as servant leaders, we look to our master teacher Jesus Christ and follow his instructions. Jeremiah the prophet said, “O Lord, I know the way of man is not in himself; it is not man who walks to direct his own steps.”



## CHAPTER FOUR

### PROJECT DESIGN

#### **Population**

In order to fulfill the purpose of this study, that of identifying the issues that affect and prevent young men and women from entering pastoral leadership in the parish of St. Mary and making recommendations that will bring transformation to the parish, this chapter seeks to present the findings of my research methodology. I continue to look at the reestablishing of a mentoring/discipleship style of training for our young leaders as a necessary tool in understanding their personalities and molding them to respond positively to the need for strong, youthful pastoral leadership in the parish. It is important in this endeavor to appreciate the historical underpinnings of the parish.

As documented by the Jamaica Information Service (JIS), “In 1655, after the English captured Jamaica from the Spanish, the area around the town of Puerto Santa Maria became known as St. Mary. Port Maria, the current capital of the parish of St. Mary, was the second town built by the Spaniards on the island. Its land area is 611.3 sq. km (236.0 sq. mile) with a population of 114,227. It is mostly mountainous, rising up to almost 4000 feet at the highest point.”<sup>1</sup>

This is the setting of the fifteen local churches which are situated in the hilly terrain with one of the larger congregations situated in a low-lying area of the main town of Annatto Bay. There are a total of thirteen pastors, six males and seven females. The churches are located approximately 7.5 miles from each other with an average of fifty members per church.

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1. Jamaica Information Service, 2018.

The church in St. Mary started in Georges Hope, a deep rural community in the southeast section of St. Mary. The percentage of female pastors serving in the parish is approximately fifty percent (50%) of the total pastorate. In a short discussion with the parish overseer, he reminisced about “Bishop Eric Anderson and family who made a significant contribution to the work and Minister Beniah Tate who placed stones on the benches and preached to them until members were added to the church.”<sup>2</sup>

The capital town of Port Maria boasts several historical buildings and is the home of the St. Mary parish church, as well as the old courthouse. Today St. Mary is the home for Jamaica’s biggest banana industry. Failure to maintain sixty-three sugar factories which diminished to three speaks of the fighting spirit which exists in the people and sees the parish establishing the “Jamaica Producers’ Association, which was set up to prevent the continuation of the monopoly on banana held by the United Fruit Company.”<sup>3</sup>

Important Jamaicans from the parish include “Ian Fleming, an English author and journalist best known as the creator of the world famous James Bond series of spy novels. These novels were written at his residence, Goldeneye, located in Boscobel, St. Mary. The Ian Fleming International Airport, also in the parish, is named in his honor. Born and bred in this parish is the Hon. Lisa Hanna, M.P. who currently serves as Member of Parliament for St. Ann South East.”<sup>4</sup>

The present geographical location and the topography of the parish of the churches make it difficult for support groups to function effectively among pastors. This adds significant pressure to the pastor’s immediate family structure and by extension the church family. The church has literally moved from a community approach ministry to an inner church and team

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2. Interview with Bishop Michael McGregor, parish overseer, Church of God of Prophecy, St. Mary, Jamaica, September 16, 2018.

3. Jamaica Information Service, 2018.

4. Jamaica Information Service, 2018.

approach, which is a recipe to stifle growth. There has to be an adjustment where more members are encouraged to become a part of the leadership so that there can be an effective distribution of responsibility from a few people to many. This assessment is extremely necessary to enable the placement of young leaders into the best possible positions, as well as to encourage potential leaders.

The present reality does not allow the opportunity of working and serving together toward the goal of the church of God on a whole. The thirteen pastors who serve the fifteen congregations do so from myriad of circumstances that require completely different approaches for ministry to be effective and successful. Of the thirteen pastors, four are in full-time ministry while the other nine are secularly employed. There is clearly a higher percentage of men who are called possibly to a ministry that is not able to support him or his family adequately, necessitating readjusting their focus to give priority to the secular with the hope of being able also to do spiritual work. All thirteen pastors are married with four having adult children; eight still have young families with children ranging from preschool to high school with approximately two in universities.

Coupled with these many personal and familial responsibilities, the pastor is also called upon to respond to and address congregants who also have real situations. Often times the pastor in balancing this dual role of family man and shepherd will make decisions that may be beneficial to his family but can negatively affect the church.

The socioeconomic structure of the parish was heavily dependent on farming (banana and sugar cane production), which has experienced significant decline over the last several decades; less money is being made and lack is being experienced. Consequently, many young persons leave the parish for educational advancement but more so for better economic opportunities.

Therefore, the challenge faced by the churches in St. Mary goes back to the socioeconomic issues facing the communities. The socioeconomic factors that determine acceptable living conditions include employment, education, and income. The church or leaders in moving forward must relate to the socioeconomic factors and understand how they affect and influence the younger leaders. One of the foremost goals for today's leaders is where to work and where to live.

However, as a leader of leaders I believe that it is impossible for leaders to guide others anywhere unless they are cognizant of where or how they started. The Church of God of Prophecy is built on prayer and led by the Holy Spirit. Yes, there are leadership challenges, as church historian Bishop Adrian Varlack said: "The challenges before today's pastors (shepherd) and the people who follow them are many and varied.

Although much is determined by the society around us, an effective, Biblical leader can and should make a difference for the betterment of mankind and for the building up of the Kingdom of God."<sup>5</sup>

### **Description of Instrument**

In order to present a precise research paper the gathering of the information is critical as taught in the research methodology training. This is doable when there is a clear understanding of the purpose and the technique that is needed for expanding the researcher's skill. In order to have quality data that provide an atmosphere of reality where the investigator/researcher can assess the behavior of those represented, a questionnaire is considered the appropriate tool and therefore will be employed.

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5. Adrian L. Varlack Sr., "The Pastoral and Congregational Challenge in Twenty-first Century Society," September 2002, 1.

The collection of the data was administered using a questionnaire developed from my ministry background that spans twenty-seven years of pastoral and administrative roles. This dual role of being administrative bishop for the island of Jamaica as well as pastoring a congregation of 480 in membership affords me the opportunity to fellowship while observing potential leaders. Potential leaders do not speak to those who possess experience but speak to a leader's willingness in taking chances with the vulnerable. I am the product of the confidence of a past administrative bishop who appointed me national youth director and later pastor, when I was very young. I worked assiduously with persons who had very little ministry experience, but they had a mind to work. At that time the leadership need was for more than two hundred churches, but the needs have now become exponentially greater with more than three hundred churches.

As the one at the helm and one who has walked that road before I can identify with the uncertainties that surround the process of making right decisions to ensure effectiveness and growth. The respondents are twenty young leaders from within St. Mary, the parish of my focus, who are actively involved in ministry at the local, parish, and national levels. There are both advantages and disadvantages involved in using this instrument. One advantage is that it allows for confidentiality and anonymity, as a result respecting each person's privacy. The disadvantages are, it allows dishonesty and various interpretations, and can lead to unanswered questions in some areas.

### **Presentation and Analysis of Data**

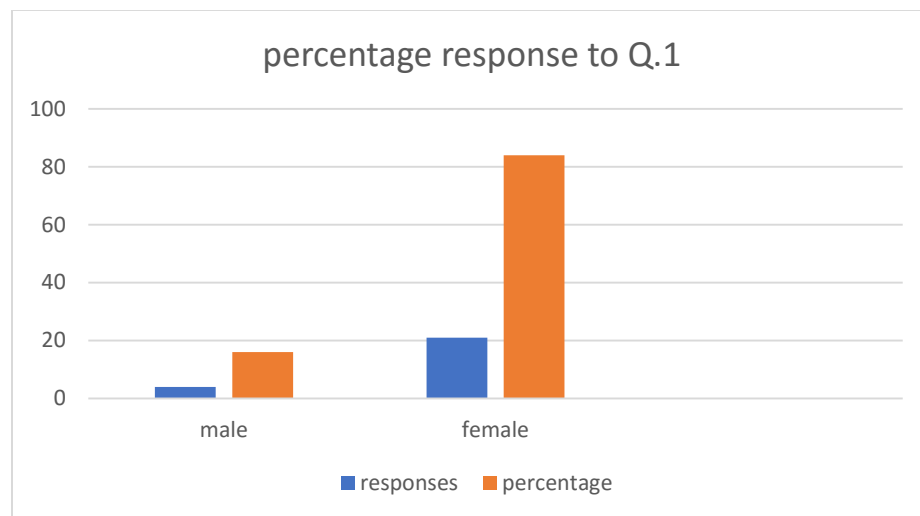
The assessment was done using a questionnaire comprising twenty close-ended questions. The distribution was done among leaders between the ages of 25 to 45 years of age to

be completed within a two- to three-week period. The three-week period was utilized, and all twenty questionnaires were completed and returned.

### Responses to Questions

**Q1. What gender are you?** In response to question 1, see figure 4.1.

This question was asked to determine the demography of the current youth leadership. As the figure shows, most of the respondents are female, being 84%, compared with 16% being male. This seems to be the trend in Jamaica with more females responding to the call to ministry than men.

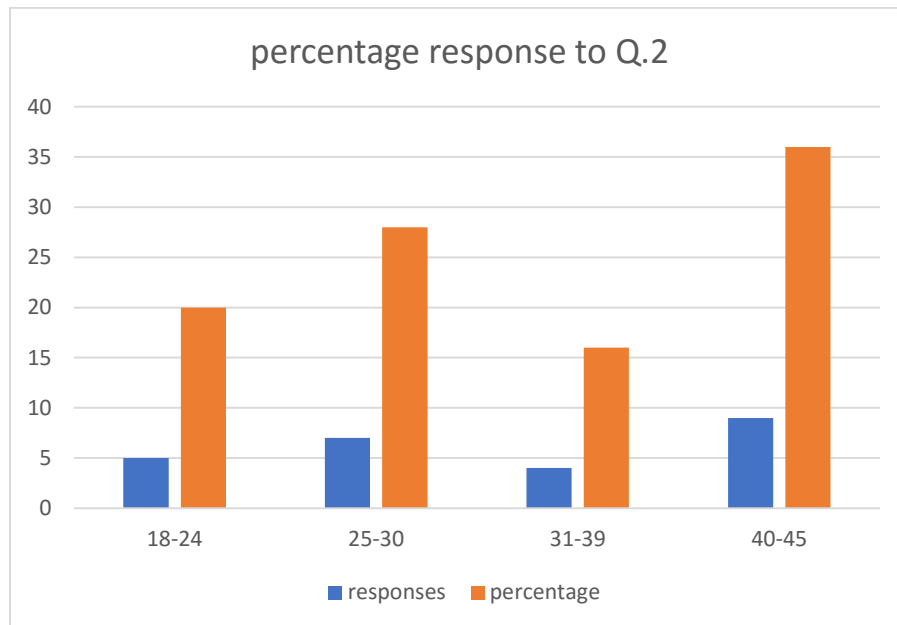


**Figure 4.1: Percentage Response to Question 1**

**Q2. To what age group do you belong?** In response to question 2, see figure 4.2.

Most of the respondents are in the higher age range, over 30 years to 45 years, which gives a total of 52% or just about half, while the younger group, 18 to 29 years, accounts for 48%. This current age group is not so troubling, although 48% is a relatively large figure. Even

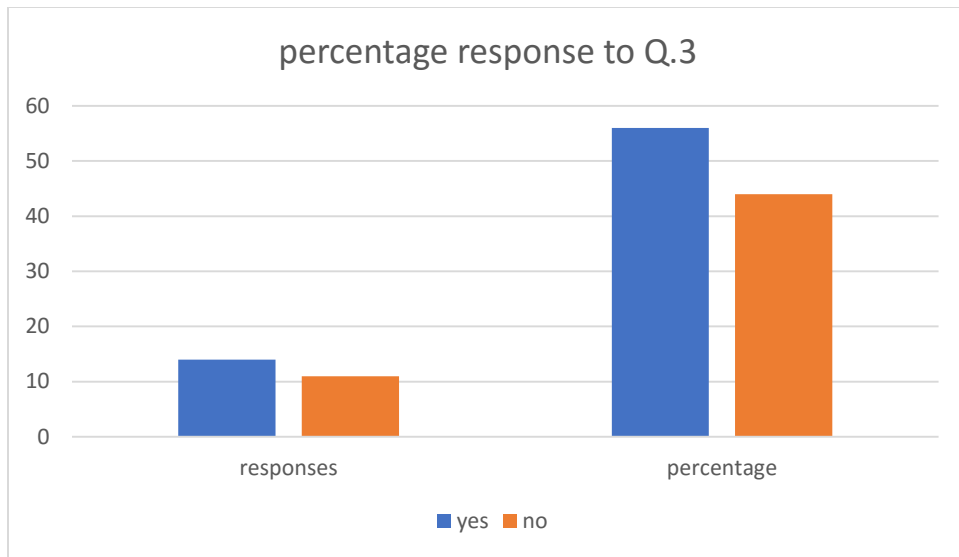
though there is great concern, this medium solidifies the fact that we are determined to be a part of the change which begins with getting a response from the hearts of those we interviewed.



**Figure 4.2: Percentage Response to Question 2**

**Q3. Do you see yourself going into pastoral ministry?** In response to question 3, see figure 4.3.

While most of the young leaders affirmed that they would go into pastoral ministry (56%), the remaining 44% who answered no is still a large number. It is indicative of the need for this study. As one reflects, it must be asked where this 56% is when there is a current need for pastors.

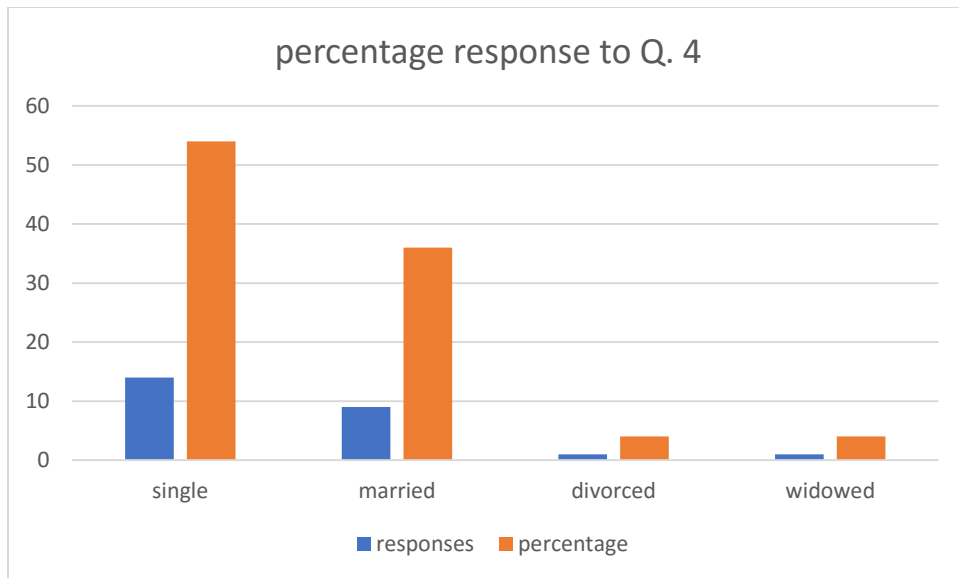


**Figure 4.3: Percentage Response to Question 3**

**Q4. What is your marital status?** In response to question 4, see figure 4.4.

More than half (54%) of the respondents are single; 36% are married, and about 8% are either divorced or widowed. There was the feeling among some respondents in the single category that being single and being in pastoral ministry is a negative, and this is based on the church's point of view.

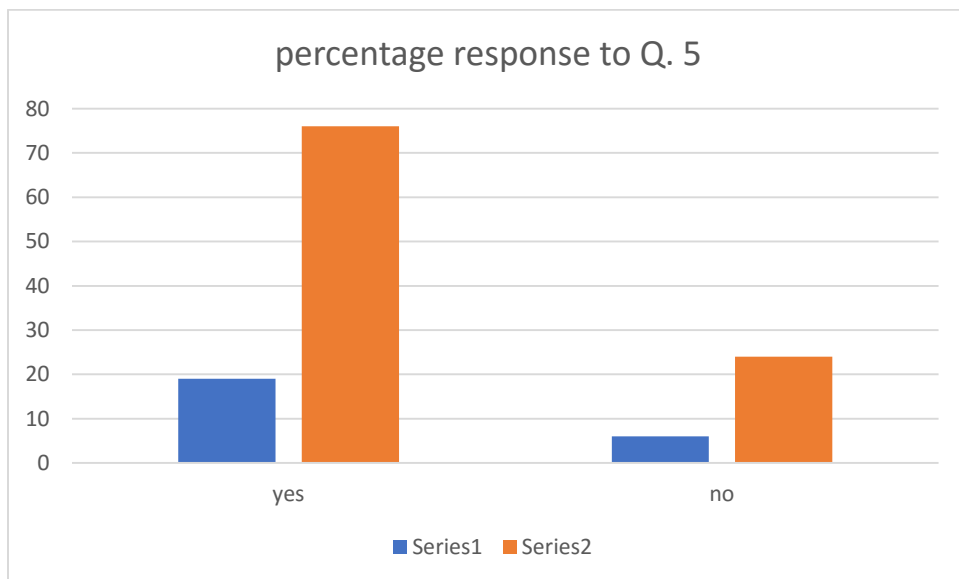




**Figure 4.4: Percentage Response to Question 4**

**Q5. Are you already in ministry?** In response to question 5, see figure 4.5.

An overwhelming 76% of the respondents are already in ministry, and only 24% are not.

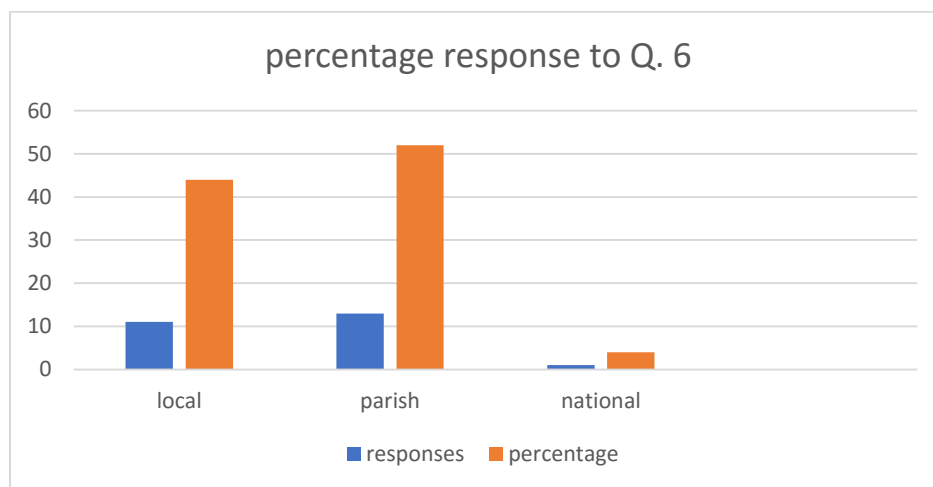


**Figure 4.5: Percentage Response to Question 5**

**Q6. What level of leadership are you?** In response to question 6, see figure 4.6.

Most of the respondents are operating at the parish and local church level, a total of 96%, with 4% serving at the national level. These leaders are very localized. The respondents in the age group 18 to 39 years said localized leadership proved beneficial for the church decades ago when all the programs were community based and likewise the lifestyle of the members of the church was also localized, as farming was the predominant income earner for the families.

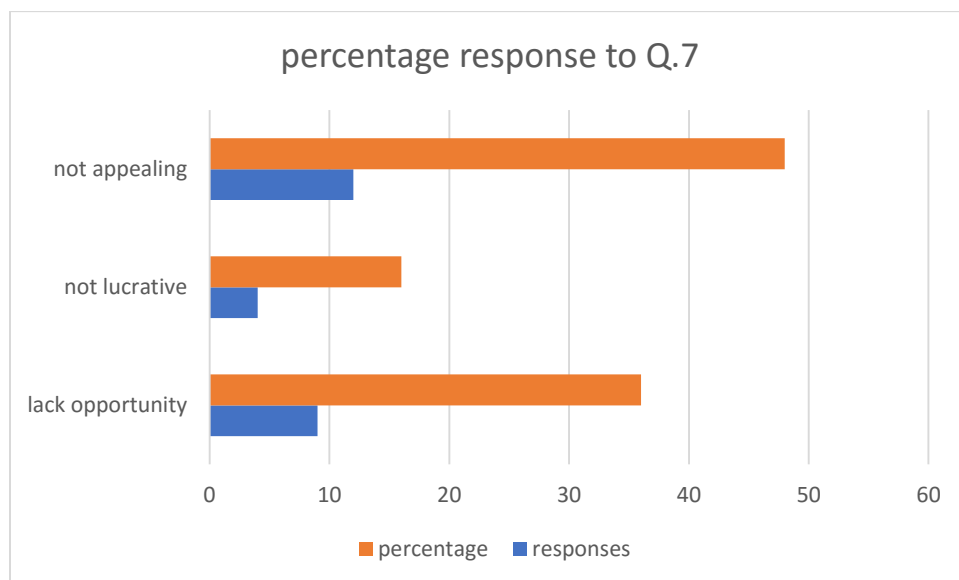
For the parish under review, most of the sugar factories are now closed with an increase in banana cultivation. The younger leaders believe this is the reason why their age group is now looking outside of the parish for work opportunities. This results in migration of the younger leaders as well as prospective leaders, which is now a great concern for the church. No longer can the church appoint a leader just because of geographical location. This then speaks to the importance of flexibility in leadership and relevance in ministry without forgetting our legacy.



**Figure 4.6: Percentage Response to Question 6**

**Q7. What is the main reason you would say that hinders you from going into pastoral ministry?** In response to question 7, see figure 4.7.

This question is vital to the research. Of the respondents, 48% say it is not appealing, and although the figure is below 50% it is still a number that cannot be ignored. There are 16% who feel it is not lucrative; this number is small in comparison with the other response; and 36% say there is lack of opportunity to serve.

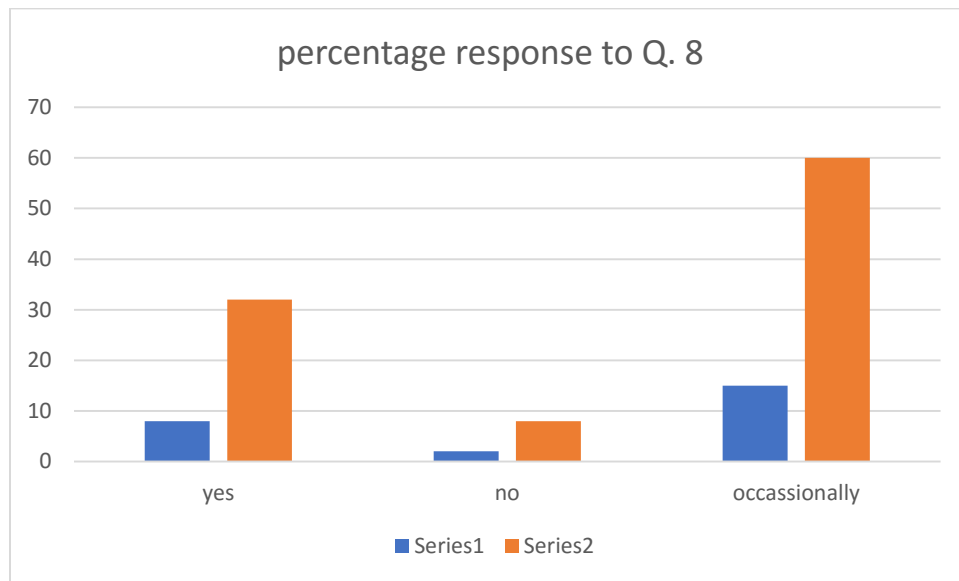


**Figure 4.7: Percentage Response to Question 7**

**Q8. Do you see the see the COGOP as having a structure that affirms young leaders, enabling them to maintain consistency and spiritual stability?** In response to question 8, see figure 4.8.

Only 32% answered in the affirmative that COGOP has a structure in support of young leaders. This low figure does not speak well for the organization, since this is the target group the church desires to enter leadership and particularly pastoral leadership, particularly when

compared with the 60% of respondents who occasionally see such a structure (giving a total of 92%). Note that a meager 8% does not see any structure at all. This is something that the researcher will address in the conclusion and recommendation.

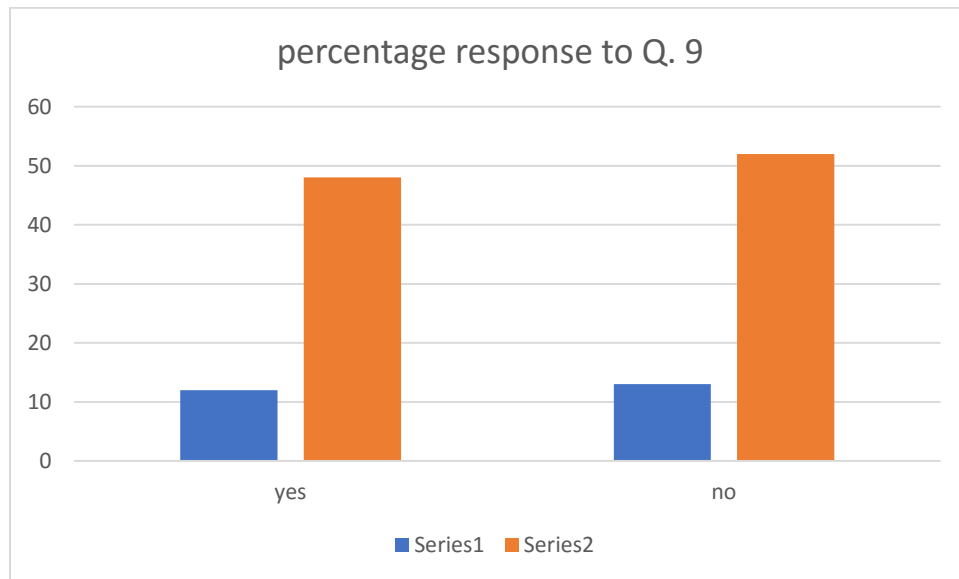


**Figure 4.8: Percentage Response to Question 8**

**Q9. Do you see territorial challenges from older pastors as the reason young leaders struggle with church and Christianity; the end result being a lack of interest in pastoral ministry?** In response to question 9, see figure 4.9.

Older pastors are not seen totally in a negative light by 52% of the respondents, while 48% sees them as negative. Again the polity of the COGOP to care for the flock to the point where members were appointed as watchers over ten speaks to the importance our older leaders placed on leading the flock of God. However, less than half of the respondents, especially the age group 18 to 29, see the older pastors as feeling that their positions are threatened; hence the

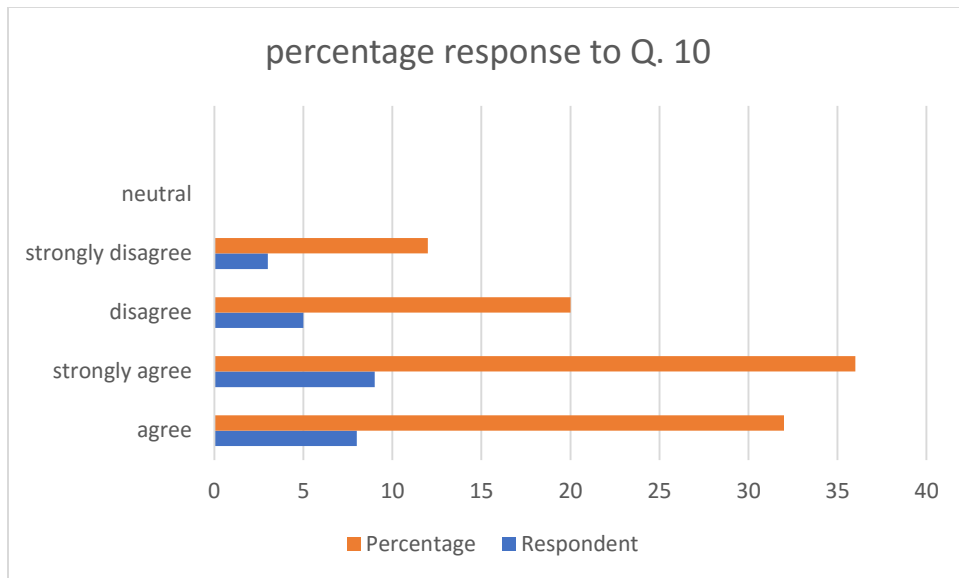
timidity to use them (young persons) as a support in ministry and in preparation for future leadership.



**Figure 4.9: Percentage Response to Question 9**

**Q10. Do you see financial challenges as a hindrance to young leaders having an interest for pastoral ministry?** In response to question 10, see figure 4.10,

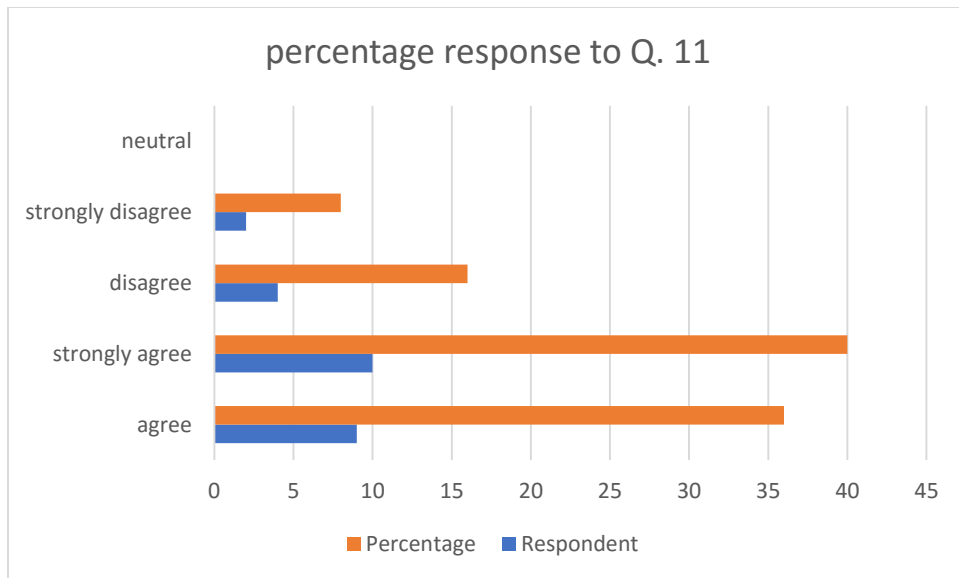
Of the respondents, 68% see financial challenges as a hindrance to young leaders entering pastoral ministry, with 32% agreeing and 36% strongly agreeing to the suggestion posed in this question, whereas 12% strongly disagree and 20% disagree that financial remuneration acts as a hindrance. In a previous question (question 7) we saw a few who thought pastoral ministry was not a lucrative venture.



**Figure 4.10: Percentage Response to Question 10**

**Q11. Do you believe it is more difficult to become a pastor today than in earlier years?** In response to question 11, see figure 4.11.

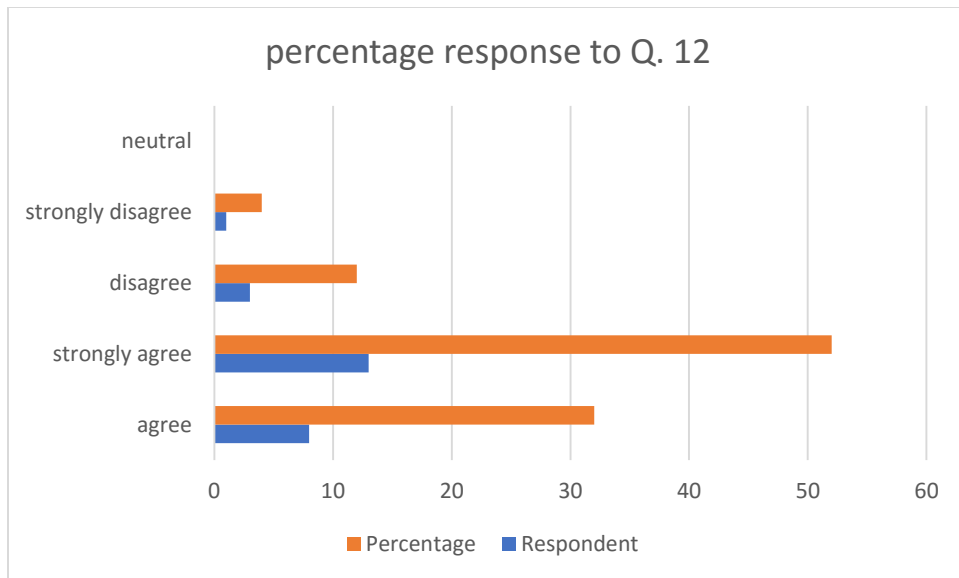
Of the respondents, 75% think it is more difficult to be a pastor today than earlier, and 25% are in opposition. It is hoped that the qualitative research will shed more light on this findings.



**Figure 4.11: Percentage Response to Question 11**

**Q12. Most people held pastoral vocation in high esteem years ago; today there is diminishing respect for pastors.** In response to question 12, see figure 4.12.

Together 82% of the respondents feel that there is diminishing respect for pastors today, whereas 16% are in disagreement with the suggestion. This can be correlated to the findings in the previous question, where 75% thought it more difficult to be a pastor.

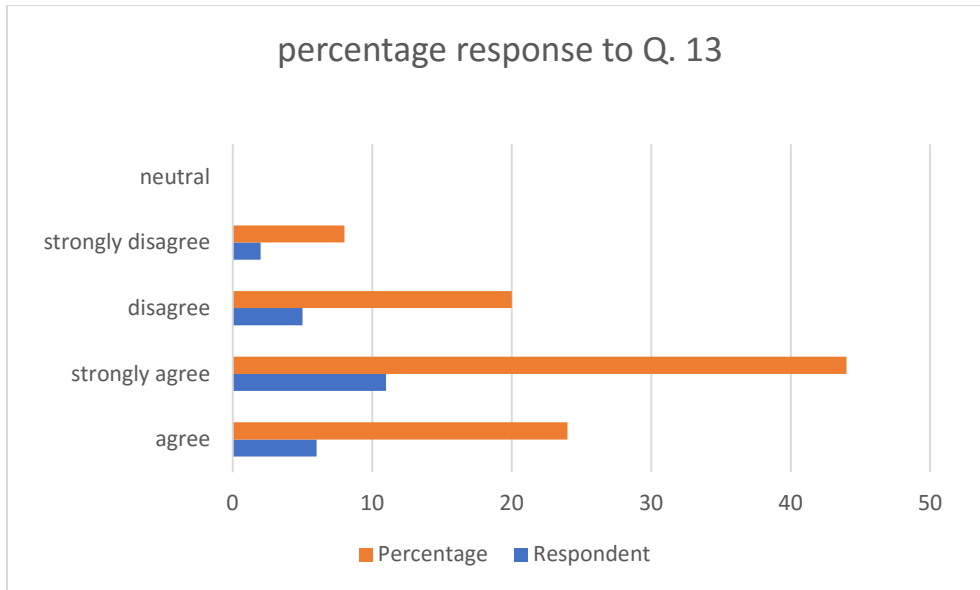


**Figure 4.12: Percentage Response to Question 12**

**Q13. The generational conflict in the COGOP is much more pervasive and intense today than the latter years.** In response to question 13, see figure 4.13.

Of the respondents, 44% strongly agree with the suggestion, plus another 24% agree and see the generational conflict in COGOP as more pervasive and intense than in latter years. A total of 28% disagree.

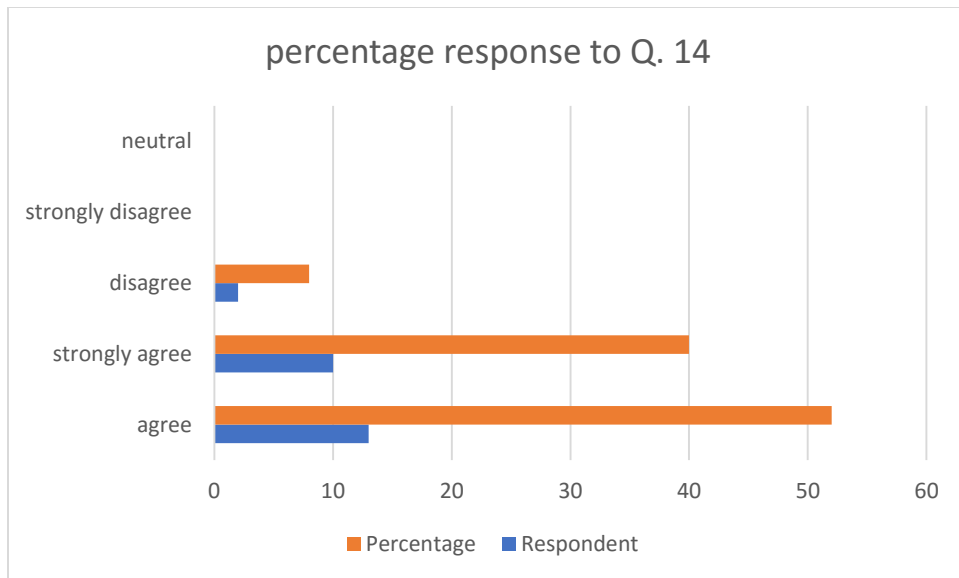




**Figure 4.13: Percentage Response to Question 13**

**Q14. Historically the COGOP sees marriage as integral and highly necessary for pastoral appointment.** In response to question 14, see figure 4.14.

Of the respondents, 92% see marriage as integral and highly necessary for pastoral appointment; 8% disagree. Interestingly so, it seems more than 50% of these young leaders are single.

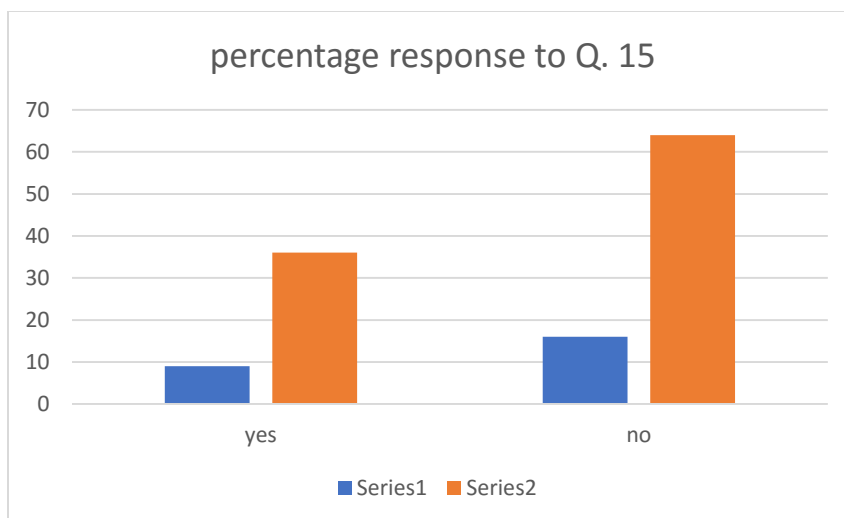


**Figure 4.14: Percentage Response to Question 14**

**Q15. Do you see being unmarried as a hindrance to aspiring to becoming a pastor?**

In response to question 15, see figure 4.15.

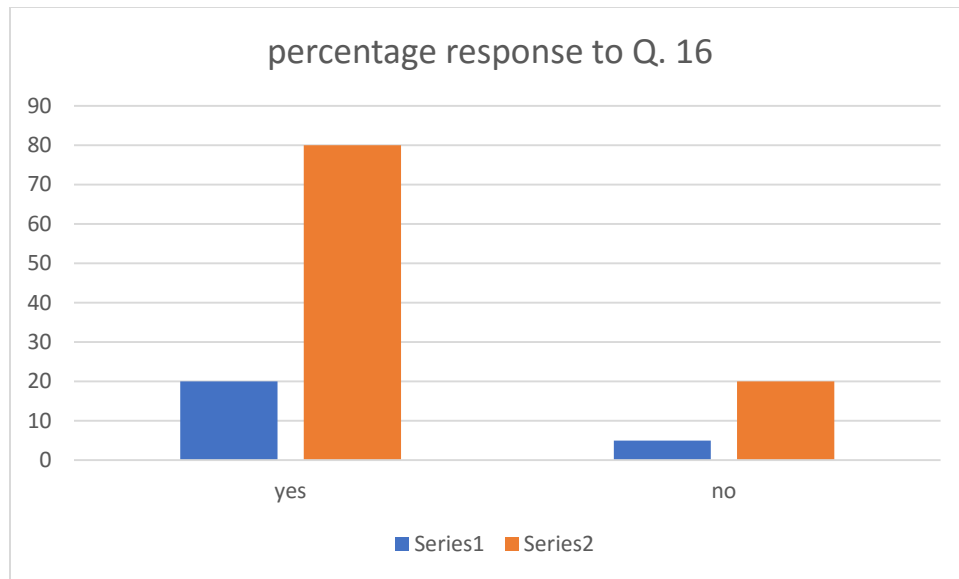
Although the COGOP historically sees being married as integral for persons entering pastoral ministry; a whopping 64% say that they do not see being unmarried as a hindrance.



**Figure 4.15: Percentage Response to Question 15**

**Q16. Attacks from inside the church are worse than from outside. Is this your experience?** In response to question 16, see figure 4.16.

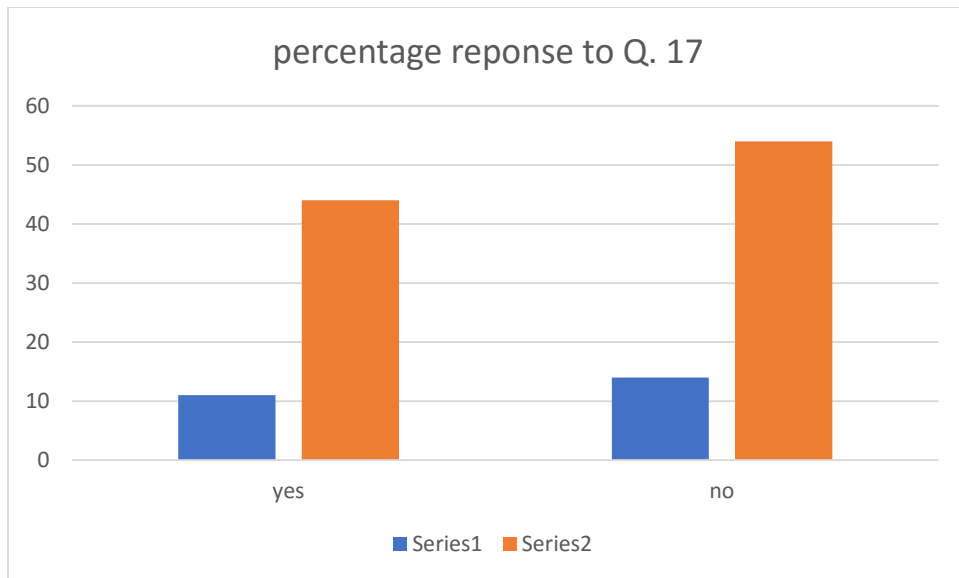
Most of these young leaders felt that some form of attacks from inside the church are worse, with 80% responding in the affirmative; while 20% have never had such an experience.



**Figure 4.16: Percentage Response to Question 16**

**Q17. Your family will be profoundly affected either negatively or positively. Do you see this as a deterrent to having interest in pastoral ministry?** In response to question 17, see figure 4.17.

Of the respondents, 56% are convinced that family is not a deterrent to their involvement in pastoral ministry while 36% see otherwise.

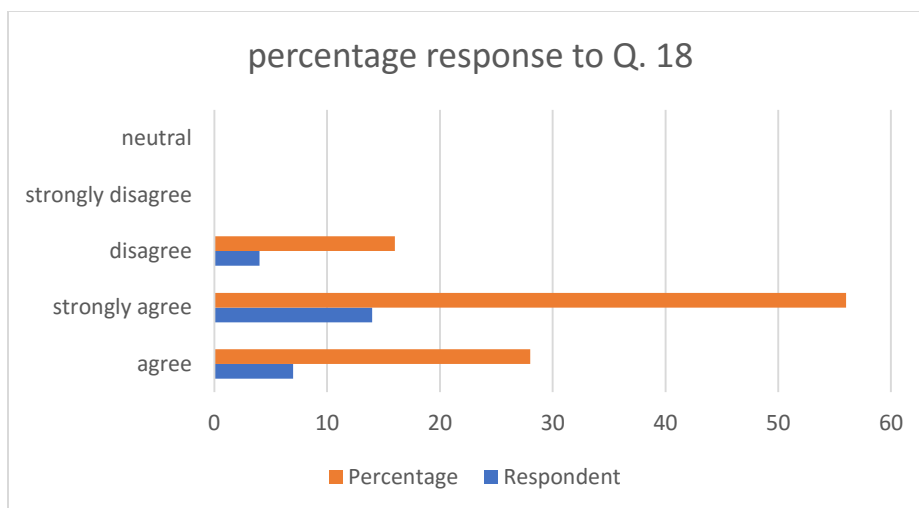


**Figure 4.17: Percentage Response to Question 17**

#### **Q18. Lack of experience is a serious obstacle and concern for young leaders**

**becoming a pastor.** In response to question 18, see figure 4.18.

Most of the respondents, totaling 85%, feel that a lack of experience is a serious obstacle and concern for young leaders while 15% disagree.

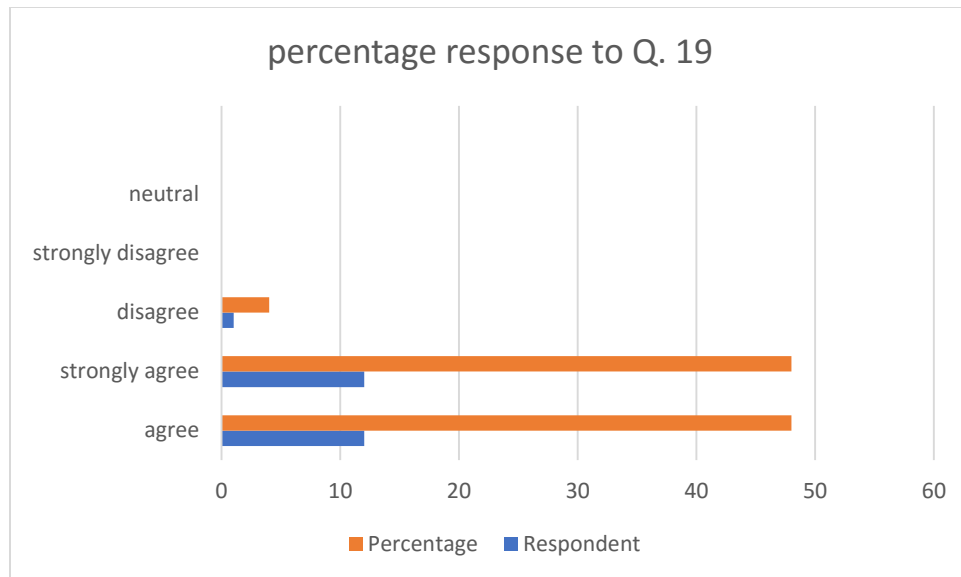


**Figure 4.18: Percentage Response to Question 18**

**Q19. Do you see the increasing appointment of female pastors as cause for concern?**

In response to question 19, see figure 4.19.

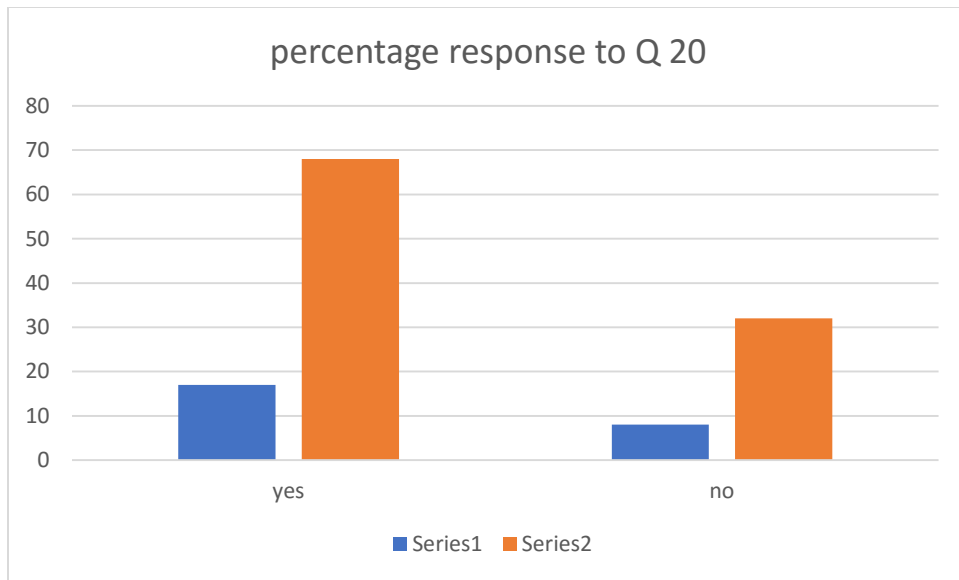
These respondents are mostly female, so it is surprising to see that 84% say increasing appointment of females is a cause for concern.



**Figure 4.19: Percentage Response to Question 19**

**Q20. The COGOP is a male-dominated organization, yet Christian education is predominantly accessed by females.** In response to question 20, see figure 4.20.

Of the respondents, 68% agree with this statement while 32% do not agree.



**Figure 4.20: Percentage Response to Question 20**

### **Conclusion**

It is evident that the socioeconomic history of the parish of St. Mary lends itself to migration of young people as they seek gainful employment and self-development. However, the responses gathered from the questionnaire illustrate that there is a large number of young leaders who will enter pastoral leadership if they receive mentorship and appropriate training. The way in which this can be achieved will be further discussed in chapter 5, where recommendations and the way forward will also be proposed.

## CHAPTER FIVE

### OUTCOME AND RECOMMENDATIONS

The journey in gathering the findings for this chapter have been enlightening. I listened to the heart of those who shared, and they had similar thoughts regarding the need for change in how the Church of God of Prophecy selects and appoints pastors to serve. These findings will be discussed subsequently in this chapter. Those who participated in this project were optimistic that those in leadership would recognize the serious hindrances to the structure of leadership and develop and implement strategies which will bring meaningful change, and by so doing address the issues that challenge young leaders and hinder proper succession planning. It is suggested that an effective mentorship program will lessen the growing challenges that young people face in accepting pastoral ministry. Some of the challenges identified by the respondents on the questionnaire include the lack of opportunity afforded young leaders, pastoral duty as a vocation is not considered very lucrative, and pastoral leadership is unappealing.

The purpose for my study is to unearth the challenges that deter young leaders from entering pastoral ministry and ensure that there are meaningful changes to the structure of pastoral ministry where necessary, and provide a platform for the younger cohorts to accept pastoral ministry as a vocation. Another purpose is to have in place a succession plan for the aging pastoral population and to ensure that a mentorship program is in place to reduce and eventually stop the aging gap. It was also noticeable that the current culture of tenure of service necessitates the implementation of a rotation program in order to prevent anarchy or a stalemate syndrome which creates a blockage to those who have an interest in pastoral ministry. One of the major threads that emerges from this study is the whole matter of remuneration and an existing

retirement package for those who have served. The findings also demonstrate leaders' culture changes with generations; however, it would appear that we failed to appreciate the need for renewal which results in the lack of commitment shown by the younger cohorts to accept pastoral ministry as a viable and sustainable option. This is also similar with the political system as the older politicians refuse to give to the younger generation within their parties an opportunity to serve. This is a worrying factor as those within the church and the political spheres have expressed their displeasure about the lack of opportunities to serve as young people.

The questions from the questionnaire form the base for the researcher to engage seriously with youth leaders and hear their views as he gathers information that will allow for the development of a program which will provide them with equal opportunity to serve in pastoral ministry and to ensure that proper remuneration and pension packages are in place for those who serve in pastoral ministry. Adrian Varlack in "Pastoral Challenge" said, "The challenges before today's pastors (shepherd) and the people who follow them are many and varied. Although much is determined by the society around us, an effective, Biblical leader can and should make a difference for the betterment of mankind and for the building up of the Kingdom of God."<sup>1</sup> I concur with Varlack, as these qualities are necessary for leadership today to escape the growing tensions associated with pastoral ministry. They are also necessary to embrace and give equal opportunities to those who are young and willing to accept the challenges of pastoral ministry.

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1. Adrian L. Varlack Sr., "The Pastoral and Congregational Challenge in Twenty-first Century Society," September 2002, 1.



## **Questionnaire Findings**

### **To what age group do you belong?**

Most of the young people in the questionnaire (respondents) are in the higher age range of 30 to 45 years old and accounting for a total of 52%, which is just about half of the respondents, while the younger age group of 18 to 29 years accounted for 48%. While the latter group is the target group, they seem unresponsive to the call of pastoral ministry. This is disconcerting, given the reality of the aging pastoral ministry in Jamaica and more so in St. Mary. And to complicate matters, it does not appear that the youth population feels inspired by the pastors to enter ministry. There is the concern that the lack of opportunities to serve in pastoral ministry without a proper compensation package is not enough to attract them. While many are willing to serve in other capacities within the church, they do not see pastoral ministry as a vocation.

As stated in a previous chapter, I recall that many of the current leaders of the Church of God of Prophecy, Jamaica, came into leadership within the 18 to 29 age group. This was at a time when many if not all saw pastoral ministry as interesting and a viable option to secular employment. The senior pastors at that time gave credence to the call on the lives of the younger cohorts, but today this is lacking among those who are serving in pastoral ministry. Even though there seems to be some level of apathy and resistance and personality challenges, there are some positives that can become useful in the near future. The respondents are positive that if the current leaders develop a vital relationship with them, then their approach to pastoral ministry could change, and this is a positive that must be encouraged. While many from this age group are more leading to academic qualifications to ensure a better quality of life in the secular rather than pastoral ministry, some are willing to be bi-vocational pastors.

### **What is your marital status?**

This aspect of the questionnaire was very concerning to the researcher, because more than 54% of the respondents are single. There is a growing need for prioritizing family life within the church. Those who show interest in pastoral ministry must recognize the importance of balancing family life and their commitment to church, as this is paramount to the quality of pastoral ministry. Another 36% of respondents were either widowed or divorced. This was another concern, because the quality of family life within the congregation affects the leader and their constituency. While the church is very tolerant in many ways where the family is concerned, the effectiveness of those who lead in pastoral ministry is crucial, as pastors are looked on as role models or examples to those they lead. Both partners in a marriage have their respective roles in pastoral leadership. There is a need for balance between the wife and husband; the balance or lack thereof in the marriage can be either positive or negative. This is so, as a partner, whether male or female, is that mechanism that gives that needed support in challenging times. In assessing the respondents' answers where this question of family life is concerned, it is evident that a great deal of work needs to be done in order to solidify the quality of family life where pastoral ministry is concerned.

The church currently exists in a society where the pastor's sexuality is being questioned, and in recent times some pastors have been brought before the courts for serious crimes of sexual abuse. No effort must be spared to keep this from the pastoral ministry of the Church of God of Prophecy. One of the main problems I see is that not many pastors have taken family vacations, alone times, recreational times with friends and colleagues, or quality time with extended family, and this can have negative social and physiological impact on the pastor and family. While there are many single persons in pastoral ministry who are doing very well, I believe in stability of the

family life and that it is a critical factor to ensure stability in the pastoral ministry. Support from family enhances the effectiveness of the pastor's ministry. These findings are supported by Collins: "Good choices do not always lead to good marriage, but careful selection of a mate does give a solid foundation on which to build a husband-wife relationship."<sup>2</sup> This statement from Collins also gives credibility to the importance of having good family support for those who have a vested interest to serve in pastoral ministry.

### **What level of leadership are you?**

This aspect of the questionnaire has demonstrated that 96% of the respondents were actively involved in leadership at the local and parish level. While this was encouraging, it was not the same when asked if they would be willing to serve in pastoral ministry; only 4% were willing to commit to serving at the national level. Based on my experience in my current leadership role as administrative bishop for the island of Jamaica, a close examination of the present situation at the parish level and specifically St. Mary paints a dim picture for the church regarding this current set of young people as it concerns their lack of desire to enter pastoral ministry within the parish.

A huge aspect of the church's culture is that those in active localized ministry are often transitioned into active pastoral ministry. The pressures and varying challenges within pastoral ministry seem to have a negative impact on those who are currently actively serving in the local churches as lay leaders. When examined further it could be that these challenges are real and the expectations of these young cohorts would idealistically seem hopeless. I also found out that many of these young people love their church organization. However, while cognizant of the great need for younger persons to enter pastoral ministry, they feel that their effort would be

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2. Gary R. Collins, *Christian Counseling: A Comprehensive Guide*, rev. ed. (Dallas, TX: W Publishing Group, 1988), 1.

frustrated by serving in pastoral ministry given their experience with present leaders. One person was quick to point out that there were younger persons serving in pastoral ministry in another denomination within that parish, which resulted in that denomination attracting a lot of younger people to it.

There were also the negative results from those who serve in pastoral ministry, whereby many congregations have placed high demands on pastors that often times resulted in burnout and premature resignations. One young person shared that her uncle was in pastoral ministry and she being a part of that congregation witnessed the unrealistic expectations of that congregation and the negative response that came from certain factions within the congregation. As a result she then vowed never to become a pastor. While these are real issues and certainly cannot be ignored, the call far outweighs the negatives that accompany this ministry. Joe Aldred said, “Our traditional system, in which leaders emerge and are home-trained, leaves too much variability in the system. This needs to be supplemented by a commitment to high-level training and development programmed, with our top leaders mentoring others who are emerging as well as those in office.”<sup>3</sup> I concur with this statement, which is in line with my vision for pastoral ministry in Jamaica; this is an imperative and shall form part of my recommendations.

**What is the main reason you would say that hinders you from going into pastoral ministry?**

This question is vital to the thesis outcome. There were 48% of the respondents saying that pastoral ministry is not very appealing, which is a most significant percentage. This finding suggests that a large number of the respondents show no interest in pastoral ministry. They do not see themselves forming part of the next generation of pastors within the Church of God of

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3. Phyllis Thompson, ed., *Challenges of Black Pentecostal Leadership in the Twenty-First Century* (London, UK: SPCK Publishing, 2013), 26.

Prophecy, Jamaica, and this cannot be ignored. Another 16% were of the opinion that pastoral ministry was not very lucrative. While this number is a smaller percentage of the respondents, it illustrates a genuine concern among them and must not be ignored. It is of necessity that those who serve currently understand that those they now serve have no desire to imitate them. These respondents do not see a future in pastoral ministry as a viable vocation to pursue and remain competitive with their peers in the secular world. Neither can the researcher ignore the 36% of the respondents who clearly do not see any opportunity to serve in pastoral ministry.

While the respondents have seen the current structure as not giving them the opportunity to serve, there is a need to reach out to this group as they need guidance to fulfill the call that is on their lives. The reality is that the respondents do not see pastoral ministry as a priority or as an opportunity to be gainfully employed with the Church of God of Prophecy in St. Mary, Jamaica. It is therefore imperative that the researcher and others in leadership become sensitive to the cries of these young people. According to Aldred, “if we do not help people understand their context, their present and their future, they will behave with carelessness and abandonment. It is the discipline of the task or the journey that keeps us focused and productive.”<sup>4</sup> This statement is applicable to many of the respondents and is something that as the researcher I have not overlooked.

I am determined to address the concerns to allow the respondents to have an input in how the change can be implemented and to have them involved in pastoral ministry. I am also cognizant that many of the respondents are second- and third-generation members of the Church of God of Prophecy. However, while they are firmly entrenched in the organization, their concerns are real and must not be ignored or undervalued. The future of pastoral ministry in this

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4. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-First Century*, 25.

parish must become a vital contribution to the stability, relevance, and growth of the Church of God of Prophecy, Jamaica.

**Do you see the church having a structure that affirms young people, enabling them to maintain consistency and spiritual stability?**

The findings suggest that only 32% of the respondents affirm that the Church of God of Prophecy has a structure to support young leaders; this low percentage is not a positive for the organization since this is the target group for the researcher. However, when this is compared with the 60% who sees such a structure sometimes, there is cause for great concern. Of importance were another 8% of the respondents who did not see a structure; while the latter is a small percentage they cannot be ignored. The Church of God of Prophecy prides itself in giving opportunities to those who have the ability to lead to fulfill their gifts. This finding has opened the eyes of the researcher and will be addressed in the conclusion and recommendations.

This finding is also significant for how the current pastoral leaders in the area of the research will identify and give opportunities to those who are willing to serve going forward. With this current weakness identified by the respondents, the manner in which change is undertaken must be done with some level of care. We must seek to ensure that the respondents are not lost in the system given the weaknesses identified. A significant part of that 60% who see a structure only sometimes is vital to the future of pastoral ministry. They must be able to see significant changes taking place so that they can make a commitment to this important aspect of the church's future and its relevance in remaining viable. Adrian Varlack in *Foundations: Church of God of Prophecy, Concise History, Polity, Doctrine and Future* said, "Almost without parallel, young ministers in the Church found themselves accepted and utilized without fear of

refusal because of their age and formal education.”<sup>5</sup> This statement solidifies the opportunities for pastoral ministry for young people within the COGOP. It also highlights the need of those in leadership to give opportunities to those who show an interest to lead.

**Do you see territorial challenges from older pastors as the reason young leaders struggle with church and Christianity, the end result being a lack of interest in pastoral ministry?**

The findings suggest that the respondents do not see older pastors in a totally negative light, with 52% of the respondents indicating that they do not view territorial challenges from pastors as a deterrent to enter pastoral ministry. However, the harsh reality is that 48% of the respondents see older pastors in a negative light with regard to this issue. While this latter figure is not large, it reveals an issue that cannot be allowed to mushroom. The reality that 48% of the respondents see the older pastors in a negative light is directly correlated to them not seeing themselves as having an opportunity to serve in pastoral ministry. The results of the research so far have been glaring; there is an aging pastoral population in the parish of St. Mary, and a large proportion of the youth in the parish are reluctant to enter pastoral ministry. As such, there must be some level of exigency regarding plans for change; it must be apprehended with alacrity lest there be a falling out of those with interest.

What appears to be happening is that most of the older pastors are holding out because this is their only source of income; others are holding out because they see pastoral ministry as the only thing that keeps them actively involved in the church. However, while these reasons are genuine to older pastors, the young people whom they lead see them negatively. Those who seek to serve in this area must not be frustrated or see a future in leadership as impossible. I found that

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5. Adrian L. Varlack Sr. *Church of God of Prophecy Concise History, Polity, Doctrine, and Future*, Foundations (Cleveland, TN: White Wing Publishing House, 2010), 157.

there is a strong desire from this group to give themselves in pastoral ministry, and these findings must lead to change that will allow priority attention to the fulfillment of this desire.

The territorial challenges have become a recurring decimal among many young people with a strong desire to serve. They see the older leaders holding on to pastoral leadership even at the expense of spiritual maturity, church development, and financial growth. Being cognizant of this very sensitive truth, the researcher is mindful that the issue must be addressed in a manner that will ensure both incumbents and aspirants are treated with respect. This will allow for a smooth transition in leadership when that time comes, so there are no feelings of resentment from those who are being transitioned.

**Do you see financial challenges as a hindrance to young leaders having an interest for pastoral ministry?**

The respondents' answer to this question is clear: the percentage of those who answer strongly agree that financial challenges are a hindrance in them committing to pastoral ministry totals 68%, while 32% of the respondents strongly disagree that financial challenges are a hindrance. The 68% of those interviewed who strongly agree have clearly spoken that they would not see pastoral ministry as an option for a vocation. This has always been a huge unanswered question in this organization, and as we serve a more dynamic constituent of young people we must be cognizant of this reality.

Our current remuneration system leaves many vulnerable financially but also gives others some level of stability, and this is what has created an imbalance. While faith is part of our spiritual construct and those who serve must exercise faith, the harsh reality is pastors have families and they also have needs that require money to be met. There are many who served without asking any question about a financial package, and there are many who have served but



become bitter at the end of their tenure due to lack of compensation. To mitigate against this very sore and vexed issue of financial remuneration, the COGOP, Jamaica, must ensure that proper remuneration and exit packages are developed for those who serve in pastoral ministry.

This was also seen in a previous question that some of the respondents do not see pastoral ministry as being a lucrative option. It is the intention of the researcher to suggest that a remuneration and an exit policy to be part of the recommendations in going forward. This will be one of the positives that will cancel the negative expressed by the respondents to the question being addressed. A distinctive dogma of the COGOP is to correct its failures and resolve any negatives in order to remain true to its fundamental belief of walking in the light to the best of its ability. We cannot fail the current generation of young aspirants to pastoral ministry and leave the organization vulnerable and irrelevant as we approach the end of the age. It is the researcher's intention to challenge the 68% of the respondents who form the base of this research to become a part of the next generation of young leaders who become actively involved in pastoral ministry.

**The generational conflict in the Church of God of Prophecy is much more pervasive and intense today than the latter years.**

The research is directed with a definite intent to hear from the current generation of young people regarding their relationship with the past and current generation of leaders; this will help the researcher to determine how to address adequately this aspect of relational conflict that seems to be prevalent among leaders and members. The result of this question illustrates that there are issues of relational conflicts that require resolution. Of the respondents, 68% strongly agree that the generational conflict is more pervasive and intense today than the latter years. There are 28% of respondents who do not believe there are any generational conflicts. While the

latter figure seems to have no problems in their relationship with the older leaders, there is reason to be concerned about the greater percentage that has a negative response.

These findings are disturbing because they illustrate the huge gap between the youth and the elder generation, which prevents mentorship and an opportunity for baton change in leadership. While there will always be some level of disagreement, this should never leave room for conflicts that can divide. There must be cohesion between both generations; as we look ahead to restorative relationship is for each generation to be tolerant of the other and try to understand each other to create a cohesive relationship that will engender a better understanding of both worlds. If we are to resolve this conflict, the current leaders must help the youth to embrace their present realities and understand what is to come in order to function with credibility in the future.

It is a discipline that have eluded many of our people within the church, that is, the older coming alongside the young and helping to guide their energies in the right direction without misunderstanding, as well as the younger understanding and accepting that the older generation is not their enemy. As the researcher I am still learning a lot from my daily experiences spanning a myriad of differences among those whom I currently lead. I am also cognizant of my role as a leader to help bridge the misunderstanding among the older and younger generations, which appears so widespread and intense today. As the youth and seniors recognize and accept their responsibility to amalgamate youth and wisdom, this will ensure that our organization remains strong and our relationships will be impenetrable by the enemy.

### **Assessment of Responses in View of Research as Outlined in the Literature Review**

The arguments put forward by several of the writers in the literature review substantiate the findings gathered from the questionnaires. The problem of the lack of interest by young

leaders to choose pastoral ministry as a vocation is common in many congregations. While some issues are relatively minor, others can be damaging to the growth of the church. The churches on account of the stifling growth remain small, which sometimes allows predictability. This is so as the pastor is more comfortable maintaining the status quo, which becomes priority for most members. The result is the same persons are used as leaders in most ministries.

There is a strong interpersonal relationship that is common in smaller congregations. The churches are not in proximity, which prevents pastors from supporting each other. Each local church has become dependent on its own congregants for solving problems and dealing with issues. According to approximately 36% of the respondents, there is a lack of opportunity for young leaders. The dwindling congregations also decrease job openings for prospective pastors. One respondent said unapologetically that some pastors have to please the people around him even if it is detrimental to the ministry. Walter Fluker in *Ethical Leadership* said some leaders “tend to acquiesce to power and are indecisive in respect to critical moments that demand responsibility and actions.”<sup>6</sup>

Another area that was identified as a serious concern is the lack of interest in pastoral ministry as vocation on the basis of it not being lucrative. This is so because there is a demographic shift and young leaders are looking for job opportunities out of the parish. There are also other real needs: to buy a house and receive a pension. One respondent said based on this economic need full-time ministry as a form of employment is no longer seen as a privilege but diminishing security. As researcher I am further convinced of the urgent need for the present leaders of the COGOP to grasp as its mandate the need to spur social, educational, and economic

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6. Walter Earl Fluker, *Ethical Leadership: The Quest for Character, Civility, and Community* (Minneapolis, MN: Fortress, 2009), 107.

change. When 64% of the respondents see pastoral ministry as either unattractive or not lucrative, it is a sign that spiritual leaders need to try new approaches.

There is a need for a strategy developed and designed specifically to attract young leaders who are called and spiritually endowed with leadership abilities to pastoral leadership. I concur with David I. Starling, who said, “Leadership involves giving direction and motivation—going somewhere, and taking others with you. Leadership implies movement; it’s not a static concept but a dynamic one.”<sup>7</sup> Taking others with us as leaders will involve some form of risk. This risk has to happen sooner than later if the COGOP is going to embark on that needed plan to interest the young generation of leaders in pastoral ministry. Charles A. Tidwell said, “There is no reflective Christian who has not at some time asked the question, ‘Was God out of his mind to entrust this most precious treasure to people like us and churches like ours? ‘And if he has answered the question rightly, he has finally said, ‘Yes, we are as bad as that; but God was willing to risk it, and he must know what he is doing.’”<sup>8</sup>

The entire leadership has to be open to change in order to have the impact and effectiveness that are needed for quality leadership and by extension church growth. Growth cannot be realized through frustrated young leaders who eventually migrate to what are seemingly greener pastures. When there is vitality and inclusion across all ages the programs become diversified. As members become united in purpose, growth is realized spiritually and numerically as non-believers from within the community are converted and assimilated into the local churches.

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7. David I. Starling, *UnCorinthian Leadership: Thematic Reflections on 1 Corinthians* (Eugene, OR: Cascade Books, 2014), 30.

8. Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Academic, 1985), 34.

The percentage response to question 8 of the questionnaire is worthy of note; and the question says, “Do you see the COGOP as having a structure that affirms young leaders, enabling them to maintain consistency and spiritual stability? “Of the respondents, 92% see a structure (with 60% seeing a structure occasionally, and 32% seeing one all the time) and 8% not seeing a structure at all. This 92% confirms that majority of the young people in St. Mary recognize the structure of the COGOP, and yet a large number of them are not interested in entering pastoral leadership. These findings are in line with the question that was asked by Carver Anderson in his contribution to the lecture series titled *Challenges of Black Pentecostal Leadership in the 21<sup>st</sup> Century* edited by Phyllis Thompson, “Has the church or the Christian community got a responsibility to engage with young people associated with our churches and those that are un-churched or marginalized?”<sup>9</sup> This is a question that must be answered by the COGOP. There is that 36% that sees a structure and maybe willing to procrastinate just a while longer with a hope to be inspired and motivated by leaders who will be willing to be transformational in their approach.

The authors mentioned in the literature review continue to rehash the same sentiments. Leighton Ford said, “Transforming leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.”<sup>10</sup>

These findings suggest that there is a great need for discipleship within the local churches, and it has to be the responsibility of all leaders in Jamaica and in particular the leaders in the parish of St. Mary. With only 32% believing there is a structure, it has to become an

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9. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 102.

10. Leighton Ford, *Transforming Leadership, Jesus' Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: Inter Varsity Press, 1991), loc. 73 of 3754.

essential task and the constant responsibility of every leader to ensure the hope for the next generation of leaders of the COGOP.

### **Conclusion**

The findings of the questionnaire attest to the impossibility of navigating anywhere unless one is mindful of his or her starting point. The new paradigm of leadership will set the tone for the COGOP to strategically bring all leaders to achieving a unified goal. I am particularly enthralled by the question, “Do you see the COGOP as having a structure that affirms young leaders, enabling them to maintain consistency and spiritual stability?” The responses to this particular question have encouraged me to make necessary adjustments, along with my appointed leaders, to steer the COGOP in the right direction. I am thankful for the results that have been garnered from the assessment of the parish of St. Mary and the opportunity it afforded me to evaluate the COGOP leadership structure in Jamaica.

The findings also point out that the COGOP has that critical responsibility of teaching and training leaders and prospective leaders. Leaders must recognize the importance of knowing their authority, which ultimately forms the foundation of all decisions. Some of the sources of authority that have become crutches and later hindrances to ministry are culture, tradition, and favoritism, to name a few. Respondents have expressed their frustration of being willing to serve but not being given the opportunity to do so as the same persons are being used most times. This could be an explanation of the findings, which showed that 96% of the respondents are operating in their parish and local churches. This confirms that these leaders are localized with only 4% having national experience.

This research process gave me the privilege of not only hearing the concerns but also an opportunity to listen to the heart of some younger leaders. Most of these young leaders affirm that they would go into pastoral ministry (56%), and an overwhelming 76% of the respondents are already in ministry. With leadership development as one of the church's core values, there should be no hesitation to welcome young people into leadership roles in our churches. As the Church of God of Prophecy look toward reinforcing training I believe we have to actively recruit young people for specific involvement in pastoral ministry. I also believe there are young leaders aspiring for pastoral ministry and with 56% affirming that, the COGOP has to reach out to them intentionally.

I concur with Rowland Forman, Jeff Jones and Bruce Miller when they said, "The church has a God-given capacity to engage in whole-life leadership development. It can develop godly character in its leaders, help them forge a strong theological worldview, and build strong relational and leadership skills. The local church is by design the most effective incubator of spiritual leaders on the planet."<sup>11</sup>

### **Recommendations**

The Body of Christ is made up of flesh-and-blood individuals, and there will always be the challenge to listen to some other person for counsel or turn to self-help to get answers to the many questions that surface in leadership. The COGOP from the very foundation accepts the Scripture as our authority. The first general overseer of the Church of God of Prophecy, A. J. Tomlinson, confirmed this fact as he prayed, "Tomlinson's pleas to the Holy Ghost in his capacity as leader of the Church grounded the work firmly on the twin principles of a) the Bible

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11. Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids, MI: Zondervan, 2004), loc. 263 of 2795.

as the Word of God and b) the Holy Spirit as Interpreter of the Word and the Teacher, Guide, and Director of the Church.”<sup>12</sup>

This foundation has been and will continue to be that buttress that guides the leadership of the Church of God of Prophecy in the parish of St. Mary. The findings show that there is a sufficiently large percentage that is willing to commit to God’s service. As the present leaders come to grips with the shortcomings within their administration and start the mentoring process, congregants and prospective leaders will gain new appreciation of their potential to serve God’s kingdom. We now move forward in encouraging young leaders to see the parish as a place of opportunity for service and ministry by creating and maintaining intentional pathways through

- ❖ Mentorship
- ❖ Training
- ❖ Remuneration

#### Mentorship

One of the strategies that would make pastoral leadership more effective is to encourage Christian fellowship through mentoring. An established mentoring program with an enhanced process of discipleship would also provide an opportunity for re-evaluation of leadership principles. In reflecting I recall the risk that the elders then took when I was set forth as a lay minister at twenty-five years old.

The findings highlighted the concern of young leaders who were not given the opportunity as they were believed to lack experience and knowledge. The mentorship program

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12. Varlack, *Church of God of Prophecy*, 42.



will provide that niche where relationships are developed and the youth can gain experience. It is said that:

mentoring is an intentional spiritual friendship—“intentional” because it thrives on mutually agreed-on goals, “spiritual” because it has its highest achievement when we acknowledge daily our dependence on the Holy Spirit, and a “friendship” because it works best when a warm relationship is nurtured. One way of describing the mentor’s role is to say that the mentor is in the business of producing champions.<sup>13</sup>

It is through mentorship that needs and weaknesses are identified and specific mechanisms can be devised to develop strong leaders who can later provide the leadership necessary for the extension of the kingdom of God. With mentorship as a leadership development model, the mentees would hone their skills, gaining first-hand knowledge of the ministry and the present hindrances and become a part of the solution as all parties develop the ministry together.

Implementation of the mentorship program at the local level would be encouraged but mandated at the parish level. The process will be monitored through the office of the national overseer.

### Training

The teaching ministry has evolved and grown from the humble beginning of the Sunday school program and is now offering a wide range of teaching programs. The COGOP has been partnering with Gordon-Conwell Theological Seminary, through its consortium where a master of arts in religion and a doctor of ministry in global Pentecostalism are currently offered. The COGOP with all its determination to get its cohort of ministers theologically trained in order to

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13. Forman, Jones, and Miller, *The Leadership Baton*, loc. 1302 of 2795.

fulfill its mission and satisfy the core value of leadership development still sees a very low percentage of young leaders showing interest in the programs.

As the church seeks to expand on its pastoral ministry, it is my intention to make it mandatory that only members who have graduated from the New Covenant Bible Institute (NCBI) may be recommended for ministry. The next approach is to offer theological training by extending NCBI schools in more parishes. Additionally, I seek to have the online classes offered through NCBI extended. To facilitate this I am recommending that Internet cafes be set up in some of our larger churches for those students who may not have access to reliable Internet service at home. The National Public Relations Media and Communication Department, under the purview of the national office, will monitor the set-up of the Internet cafes.

To enhance the above recommendations a scholarship fund is to be officially launched under the purview of the Education Ministry Department. It is further recommended that each parish overseer should sponsor at least one prospective pastoral minister candidate to NCBI; the national office will monitor this. Local churches with sizable congregations are also encouraged to sponsor at least one potential pastoral candidate. Pastors are also encouraged to audit courses to enhance their delivery and administrative skills to better serve the communities where the church is located. The COGOP, Jamaica, has developed a partnership with government boards and committees. The HEART Trust/NTA recently introduced a volunteerism and mentorship program. I am recommending that the parish overseers use this as a community initiative by providing personnel and where possible venues. By so doing the church seizes the opportunity to achieve its vision and ultimately gain a position of influence.

Further, the training school (NCBI) currently operated by the Church of God of Prophecy can be developed to the level of a theological seminary that is fully accredited by the University

Council of Jamaica which will serve as the core training facility for prospective pastors. The leadership of NCBI is already in the process of seeking this accreditation, and therefore with five Doctor of Ministry graduates from the Gordon Conwell Theological Seminary sitting on the faculty NCBI as a theological seminary would be positioned to take the next generation of youth pastoral candidates to a level of spiritual and administrative readiness for the ministry. The faculty would be made even stronger if the leadership of NCBI is able to include Dr. Hector Ortiz as an Adjunct Professor of the seminary.

### Remuneration

The younger generation sees the lack of proper remuneration as a barrier to entering pastoral ministry. The findings of the questionnaire highlight that between the options “agree” and “strongly agree”: 68% of the respondents see financial challenges as a hindrance. Another question saw a few who think pastoral ministry is not a lucrative venture. One respondent said management styles need to be more professional and should be of a higher standard—a standard that encourages and exposes the competencies that elevate leadership. She continued by saying, “There needs to be a good image that will also attract young people. Why would I run into leadership where the attitude of the present leadership is dispassionate?”

While being culturally sensitive there has to be a response to the socioeconomic factors and the needs of the whole man. The way forward is to secure an investment plan that includes a pension for each pastor. The plan is to be instituted on a parish basis for manageability, competitive costs, and good benefits. The COGOP, Jamaica, already looked at central management of tithes and offering, and it did not seem feasible. Stewardship is one of the church’s’ core values, and I believe a focus in this area would reap financial rewards for the

church. Money can be a divisive issue, but learning from the Scriptures the blessings of giving or being a good steward changes the picture completely. A church-wide study on the biblical practice of stewardship is encouraged. The overall plan and scheduling is to be managed and instituted by the National Finance Stewardship and Investment Committee. Once the churches can grow and manage their finances, pastors should be remunerated satisfactorily. Parish overseers are also encouraged to remind pastoral care committees that consideration must be given to areas like utilities and groceries and where possible motor vehicle upkeep, if not on a regular basis at least quarterly.

I believe there are those who are ready to move forward, and I encourage leaders to facilitate, train, and encourage those with the gifting for pastoral leadership within their congregation. I also ask that as leaders there be a willingness to be a network representative within the denomination and on an interdenominational basis.

## APPENDIX

### QUESTIONNAIRE TO BE COMPLETED BY YOUNG LEADERS

Please do not put your name on the questionnaire. The condition of anonymity is important.

1. What gender are you?
  - a. Male
  - b. Female
2. To what age group do you belong?
  - a. 18-24   b. 25-30   c. 31-39   d. 40-45
3. Do you see yourself going into pastoral ministry?
  - a. Yes
  - b. No
  - c. Unsure
4. What is your marital status?
  - a. Single
  - b. Married
  - c. Divorced
5. Are you already working in ministry?
  - a. Yes
  - b. No
6. If you answered “yes” to question #5, what level of leadership are you?
  - a. Local
  - b. Parish
  - c. National
7. If you answered “no” to question #5, what is the main reason you would say that hinders you from going into pastoral ministry?
  - a. Lack of opportunity to serve
  - b. Not lucrative enough
  - c. Just not appealing
  - d. Other
8. Do you see the see the COGOP as having a structure that affirms young leaders enabling them to maintain consistency and spiritual stability?
  - a. Strongly agree
  - b. Agree

- c. Neutral
- d. Disagree
- e. Strongly disagree

9. Do you see territorial (controlling) challenges from older Pastors as the reason young leaders struggles with Church and Christianity, the end result being a lack of interest in pastoral ministry?

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

10. Do you see financial challenges as a hindrance to young leaders having an interest in pastoral ministry?

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

11. Do you believe it is more difficult to become a pastor today than it earlier years?

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

12. Most people held pastoral vocation in high esteem years ago, today there is diminishing respect for pastors.

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

13. The generational conflict in the COGOP is much more pervasive and intense today than the latter years.

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

14. Historically the COGOP sees marriage as integral and highly necessary for pastoral appointment.

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

15. Do you see being unmarried as a hindrance to aspiring to becoming a pastor?

- a. Yes
- b. No

16. Hurt from inside the church is worse than from outside. Is this your experience?

- a. Yes
- b. No
- c. Unsure

17. Your family at times will be negatively affected. Do you see this as a deterrent to having interest in pastoral ministry?

- a. Yes
- b. No
- c. Unsure

18. Lack of experience is a serious obstacle and concern for young leaders becoming a pastor.

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

19. The COGOP is a male-dominated organization, yet Christian education is predominantly accessed by females.

- a. Strongly agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly disagree

20. Do you see the increasing appointment of female pastors as cause for concern?

- a. Yes
- b. No
- c. Unsure

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